

378.73 U-N914 N914 c.1
University of Notre Dame.
A brief history of the Univ.
R.W.B. JACKSON LIBRARY

OISE CIR



3 0005 02005 4675

HISTORY OF THE UNIVERSITY OF NOTRE DAME

DULAC.
INDIANA



THE LIBRARY

The Ontario Institute
for Studies in Education

Toronto, Canada



4-7

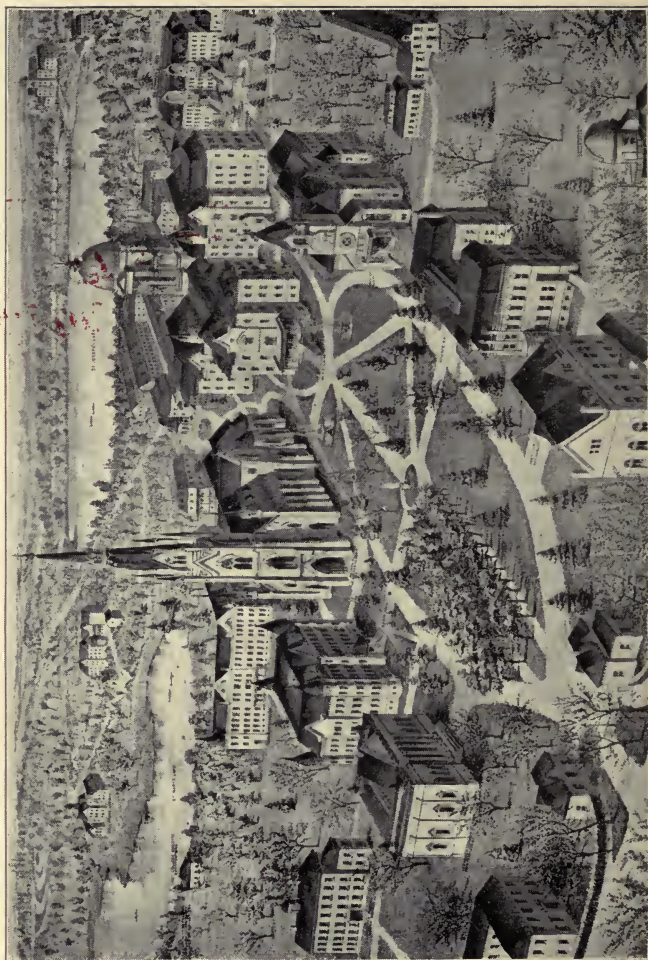
LIBRARY		
THE ONTARIO INSTITUTE		
FOR STUDIES IN EDUCATION		
10A		
	FEB 25 1968	
	<i>Barnwell</i> <i>C.H.</i>	

Digitized for Microsoft Corporation
by the Internet Archive in 2008.

From University of Toronto.

May be used for non-commercial, personal, research,
or educational purposes, or any fair use.

May not be indexed in a commercial service.



UNIVERSITY OF NOTRE DAME.

A BRIEF HISTORY
OF THE
UNIVERSITY
OF
NOTRE DAME DU LAC
INDIANA

FROM 1842 TO 1892

PREPARED FOR THE
GOLDEN JUBILEE
TO BE CELEBRATED JUNE 11, 12 AND 13, 1895

CHICAGO
THE WERNER COMPANY

TO
THE STUDENTS
OF
NOTRE DAME
Past, Present and Future

This
STORY OF HER HISTORY
Is
Affectionately Dedicated

By
ALMA MATER.

CONTENTS.

I.	
INTRODUCTORY.	PAGE.
I. The Golden Jubilee	9
II. The Congregation of the Holy Cross	10
III. The Missionaries	11
IV. The Voyage	12
V. Arrival in New York	13
VI. An American Catholic Priest	14
VII. From New York to Vincennes	15
VIII. At St. Peter's	16
II.	
AT NOTRE DAME.	
I. A Winter Journey	20
II. Arrival at Notre Dame	21
III. Consecration to the Mother of God	26
IV. It is Holy Ground	28
V. The Christian Indians	30
VI. Early Days at Notre Dame	44
III.	
BEGINNINGS.	
I. New Buildings	51
II. The First Brick Structure	53
III. The Second Colony	55
IV. The College Begun	56
V. The Chapel of the Novitiate	60
IV.	
EARLY COLLEGE YEARS.	
I. The First Year	63
II. The First Commencement	64
III. Another Picture of the Early Days	68
IV. Increase of Students	73
V. Other Improvements	75
VI. An Era of Prosperity	78
VII. A Season of Trouble	79
VIII. Brighter Days	82
IX. Chimes at Midnight—Poem	85
V.	
THE WAR PERIOD.	
I. Notre Dame in the War for the Union	87
II. A Third College Building	94
III. The Ave Maria	98
IV. A Retrospect	99
V. Notre Dame—Poem	100

VI.	
DEVELOPMENT OF THE UNIVERSITY.	PAGE.
I. The Third Presidency	105
II. The Silver Jubilee, and the Alumni Association	107
III. The Notre Dame Scholastic	111
IV. The Scholastic Annual	116
V. Professor Joseph A. Lyons—Poem	117
VI. The Scientific Department	117
VII. The Law Department	122
VIII. A General Chapter at Notre Dame	127
IX. Father Lemonnier's Presidency	128
X. The Fifth Presidency	131
XI. Amusements at Notre Dame	132

VII.	
THE FIRE.	
I. April 23, 1879	138
II. Sympathy	147
III. Professor Daily's Poem	148

VIII.	
THE OLD AND THE NEW.	
I. Notre Dame Before the Fire	151
II. Notre Dame After the Fire	155
III. Another Picture—Poem	173
IV. Art at Notre Dame	173
V. To Signor Gregori—Sonnet	176

IX.	
A BRILLIANT PERIOD.	
I. The Presidency of Father Walsh	177
II. The Gilding of the Dome—Poem	185
III. Impressions Made Upon a Stranger	185
IV. Temperance at Notre Dame	188
V. Distinguished Guests	189
VI. The Laetare Medal	192
VII. The Transfer of the Body of Orestes A. Brownson to Notre Dame	194
VIII. Bishops' Memorial Hall	195
IX. Catholic Archives of America	198
X. The Lemonnier Library	199
XI. Literary Studies	202

X.	
FIFTY YEARS A PRIEST.	
I. The Sacredotal Golden Jubilee of Father Sorin	207
II. The Public Celebration	211
III. Archbishop Ireland's Discourse	218
IV. Closing Years of the Founder of Notre Dame	236
V. In Memory of the Very Rev. Edward Sorin—Poem	242

XI.	
PRESENT AND FUTURE.	
I. The Seventh Presidency	245
II. Notre Dame at the Columbian Exposition	249
III. The Church of the Sacred Heart	250
IV. The Old Church—Poem	254
V. Pilgrimages	255
VI. The Golden Jubilee of Notre Dame	256

ILLUSTRATIONS.

	PAGE.
University of Notre Dame	<i>Frontispiece.</i>
Brother Francis Xavier, C. S. C.	12
Views on the St. Joseph River	18
Father Sorin's Arrival	22
Founding of Notre Dame	30
A Favorite Walk	40
St. Edward's Park.	40
First College Building, 1842	54
Rev. H. Sorin, C. S. C., Founder and First President	64
Rev. Alexis Granger, C. S. C., First Vice-President	72
Second College Building, 1844-65	78
'Varsity Foot Ball Team	86
Military Companies	86
Father Corby at Gettysburg	92
Rev. Patrick Dillon, C. S. C., Second President	96
Third College Building, 1865	100
Rev. Wm. Corby, C. S. C., Third President	106
Ave Maria and Scholastic	112
The Lilacs	112
Astronomical Observatory	116
Post Office	116
Physical Cabinet (Optical Section)	120
Museum (West View)	120
Rev. Augustine Lemonnier, C. S. C., Fourth President	128
Rev. Patrick J. Colovin, C. S. C., Fifth President	132
The Boat Club	134
Notre Dame Avenue Looking North	136
Notre Dame Avenue (Looking South)	136
Entrance to the University Grounds	150
East View of College Building	154
West View of College Building	154
Study Room in Brownson Hall	158
Dining Room in Brownson Hall	158
Interior of Dome, Gregori's Allegorical Painting	162

	PAGE.
Corridor, Bishops' Memorial Hall	162
Students at Work in the Bacteriological Laboratory	163
Biological Laboratory	163
The Art Studio	174
A Lecture Room in Main Building	174
Rev. Thomas E. Walsh, C. S. C., Sixth President	178
Main Building	180
Science Hall	182
Academy of Music and Washington Hall	184
St. Edward's Hall	188
Institute of Technology	190
Study Room in St. Edward's Hall	196
Reading Room in St. Edward's Hall	196
Library (West End)	200
Sorin Hall	206
View From Brownson Hall Campus	210
View From St. Mary's Lake	214
Reading Room in Brownson Hall	218
Lecture Room in Science Hall	218
Statue of the Sacred Heart	220
Holy Cross Seminary	224
St. Joseph's Novitiate	224
Calvary	230
A Favorite Shrine	230
Cross Marking Location of First Chapel erected by Father Badin, 1830	230
View From St. Joseph Lake	236
View From St. Joseph Lake	236
St. Joseph's Lake	240
Boat House	240
Rev. Andrew Morrissey, C. S. C., Seventh President	246
Church of the Sacred Heart	250
The Stile	254
A Favorite Walk	254
'Varsity Base Ball Team	256
Carroll Hall Foot Ball Team	256

THE UNIVERSITY OF NOTRE DAME DU LAC.

I.

INTRODUCTORY.

I. THE GOLDEN JUBILEE.

NOTRE DAME has attained her golden jubilee. It is now over fifty years, since, on the 26th day of November, 1842, the founder of the university, the Very Rev. Edward Sorin, C.S.C., first stood on the little clearing on the banks of St. Mary's Lake, and looked out over the snow-covered landscape, where now rise the many walls and towers of Notre Dame. Save the spot of clearing, about ten acres, and the surface of St. Mary's and St. Joseph's lakes, the scene that spread before the eyes of the young priest consisted of primeval forest. To these ice-bound lakes and to this snow-covered forest, the zealous priest of the Holy Cross, attended by seven Brothers of the Society of St. Joseph, had come to found a seat of learning. Such is religious enthusiasm. Such is inspired faith in the direct protection of Almighty God. With God, all things are possible; without Him, nothing. This truth we all profess. Father Sorin and his little band felt it; it was the inspiration of their lives.

II. THE CONGREGATION OF THE HOLY CROSS.

A few years before the founding of the University, there had been formed at the City of Mans, in France, a religious society, or order, named The Congregation of the Holy Cross. The congregation consisted, at first, of three societies. The Abbé Moreau, a canon and distinguished preacher attached to the Cathedral in Mans, had formed a society of priests to aid him in preaching retreats to the people. A little earlier, a good priest, the Rev. Mr. Dujarier, one of the survivors of the French Revolution, had formed a band of young men who engaged in the work of teaching. These last were united in a community, under the name of The Brothers of St. Joseph. Father Dujarier, growing old, requested the young and zealous Abbé Moreau, to take charge also of this religious band. Thus the two societies came to be under the direction of the one head. In time the two communities were united under the name of The Congregation of the Holy Cross, retaining the original features of both Communities, as preachers of the gospel and teachers of youth, and so they continue to this day. The College of the Holy Cross, founded by the Abbé Moreau at Mans, the original Mother-house of the Congregation, suggested the holy name by which the new order became known and by which it was recognized in the Rules and Constitutions approved by the Holy See.

A little later, Father Moreau organized the Sisters of the Holy Cross. This society, however, although continuing under the direction of Father Moreau, and in this country afterwards under that of Father Sorin, was never united to the Congregation of the Holy Cross. Yet the Sisters are engaged in the same great

work, the teaching of the young, to which labor they have added the care of the sick and distressed, by serving in hospitals and otherwise.

III. THE MISSIONARIES.

Father Sorin became one of the earliest members of the new congregation. But, even while he was yet a student in college, he had larger mission fields in mind than those originally contemplated by the founders of the new order. He had listened as a young student to the sainted Bruté, first Bishop of Vincennes, when that holy man, while on a visit to France, made a strong appeal for helping hands to come to his aid in the laborious and scattered missions of Indiana. The burning words of the aged Bruté kindled the fervor of the youthful Sorin. The distant missions of Indiana were never afterwards wholly absent from the mind of the ardent student, or the more recollected thoughts of the priest of the Holy Cross.

Accordingly, when Bishop Hailandière, the successor of Bishop Bruté, made special application to Father Moreau for volunteers to the Indiana missions, Father Sorin at once offered himself for the work. With him volunteered four professed Brothers and two novices. Amongst the professed Brothers was Brother Vincent, the first who had joined the Brothers of St. Joseph when that society was originally formed. He lived long, an exemplary religious, and the patriarch of the order at Notre Dame. Years after, when bent and gray-bearded, he was taken on a pilgrimage by Father Sorin to the Eternal City, and there had the supreme happiness of an interview with Pius IX. On being introduced to the Pope as the Patriarch of the Congre-

tion of the Holy Cross, the venerable Pontiff would not suffer the equally aged but humble Brother to fall at his feet, but took him into his arms and embraced him most tenderly.

Another of those zealous volunteers was Brother Lawrence, who, for over thirty years, was destined to be the efficient head of the farm establishment and business affairs at Notre Dame. He was a most excellent business man, as well as a faithful religious. His death, in 1873, was regretted by the public at large, and was mourned by Father Sorin in one of the most touching circular letters ever issued by him to the community.

A third of those heroic Brothers was Brother Francis Xavier, whom Divine Providence still kindly suffers to remain with us. He is the only one of the zealous band that crossed the Atlantic with the original colony, the only one of those who stood together on St. Mary's lake on that cold November evening and took formal possession of Notre Dame Du Lac. His is the only life that runs back even to the first day of the history of Notre Dame and of the Congregation of the Holy Cross. May he long be with us to link our lives and our souls to the days of saints and of heroes.

IV. THE VOYAGE.

The little band of seven left the Mother House at Mans, August 5, 1841; and on the 8th of August they set sail from Havre, on the packet ship Iowa, "a large vessel and a good sailer," as Father Sorin describes her.

That the voyageurs were poor in this world's goods, we may well know from the circumstance that they came as steerage, not as cabin, passengers. In writing



BROTHER FRANCIS XAVIER, C. S. C.

of this afterwards, Father Sorin said: "I came in 1841, with my six beloved Brothers in the steerage. We expended very little money. In 1846, when I returned with seventeen devoted members, in the steerage as before, and in the emigrant cars from New York, we again spent but little, and felt happy. Blessed are those who are imbued with the spirit of poverty!"

V. ARRIVAL IN NEW YORK.

On the 13th day of September, the good ship, with its precious freight, entered the bay of New York. In "The Chronicles of Notre Dame du Lac," we read the following account of this entry into the New World of the voyageurs from their long sea journey:

"It would be hardly possible to describe the sentiments of joy of the pious band at sight of this strange land which they had come so far in search of, through so many dangers and fatigues. It was a little after sunset when Father Sorin set foot on land with a few of the passengers, the general landing being deferred till the next day. One of his first acts on this soil so much desired was to fall prostrate and embrace it, as a sign of adoption, and at the same time of profound gratitude to God for the blessings of the prosperous voyage. The arrival of the new missionaries could not have taken place at a more striking and propitious time. It was the eve of the exaltation of the Holy Cross, so that Father Sorin was able to celebrate his first mass in America on the day of the feast. This happy co-incidence was of a kind to make a deep impression on the heart of the young religious of the Holy Cross, who himself had placed all his confidence in the virtue of the Holy Cross, and who desired

rather than feared to suffer for the love of Christ. He therefore accepted the presage of the circumstance gladly, by which heaven seemed to tell him, as formerly it told the Apostle, that in this land he would have to suffer. Long afterwards will he remember that it was in the name of the Cross that he took possession, for himself and for his, of this soil of America."

On the next day, September 14, 1841, he wrote to Father Moreau :

"Beloved Father:—Let us bless God, let us bless his Holy Mother ; we have arrived in New York full of life, health and joy ! Our good Brothers have not yet entered the city ; they were obliged to pass last night in quarantine. But our good God permitted me to land yesterday evening, 13th of September, the eve of the Exaltation of the Holy Cross. With what happiness, my Father, did I salute and embrace this dear land of America, after which we have so ardently sighed. And what an increase of consolation to land on the eve of so beautiful a day ! It is then in the name of the Holy Cross, of the Blessed Virgin, and St. Joseph, that we have taken possession of it. My God, what a happy coincidence ! What joy for a poor priest of the Holy Cross, who must love nothing more in the world than the cross, to be able to say his first mass in America on the feast of the Exaltation of that sacred symbol ! What a delicious day it is here ; how beautiful is the American sky ! Ah, yes, my Father, here is the portion of my inheritance ; here will I dwell all the days of my life !"

AN AMERICAN CATHOLIC PRIEST.

Here we perceive the double source of Father Sorin's

success. Here was united the zeal of the saint with the fervor of the patriot, the devotion of Columbus with the unselfishness of Washington. From the moment that Father Sorin touched American soil, we behold in his soul the union, thoroughly and completely, of the most uncompromising Catholicity with the most sturdy Americanism. To him America became his country; and next to his love of his God and his faith, was his unaffected love of the American people, the American character and American institutions.

As well said on the day of Father Sorin's Golden Jubilee of the priesthood, in 1888, by his well-beloved friend, the great Archbishop of St. Paul: "From the moment he landed on our shores he ceased to be a foreigner. At once he was an American, heart and soul, as one to the manor born. The republic of the United States never protected a more loyal and more devoted citizen. He understood and appreciated our liberal institutions; there was in his heart no lingering fondness for old regimes, or worn-out legitimism. For him the government chosen by the people, as Leo XIII. repeatedly teaches, was the legitimate government; and to his mind the people had well chosen, when they resolved to govern themselves. He understood and appreciated the qualities of mind and heart of the American people, and, becoming one of them, spoke to them and labored for them from their plane of thought and feeling; and he was understood and appreciated by them."

VII. FROM NEW YORK TO VINCENNES.

The venerable Bishop Dubois, the first Bishop of New York, who had himself, thirty-three years pre-

viously, founded Mt. St. Mary's College, near Emmetsburg, in Catholic Maryland, was still living; and received with all affection the missionary band, destined by Providence to become the founders of a great university in the west.

After a rest of three days, they proceeded on their journey to the still distant Vincennes. To save expense, as on shipboard, they chose the more economical, though slower route, being twenty-five days on the road. From Albany to Buffalo they proceeded by the Erie canal; thence across Lake Erie to Toledo; thence by wagon and canal to Fort Wayne, Logansport and Lafayette. Thence they took final passage to their destination upon the Wabash; that noble river upon whose bosom, thirty years before, Tecumseh and his companions had moved in their fleet of canoes, when that great Indian made his famous visit to Governor Harrison at Vincennes.

"At length," continue the Chronicles, from which we have already quoted, "about sunrise on the second Sunday of October, they beheld the tower of the new Cathedral of Vincennes. They were so filled with joy that they seemed to forget all their previous fatigue and pains, and they blessed God, who had at length granted them to see with their own eyes that city of which they had so often spoken during the last few months."

VIII. ST. PETER'S.

Bishop Hailandière had several places in view for the location of the society. One of these was at Francisville on the Wabash, a few miles from Vincennes. This did not seem suitable; and the next day after their arrival, Father Sorin, at the suggestion of

the Bishop, started with a priest of the diocese, Father Delaune, to visit St. Peter's, a missionary station in Daviess county, about twenty-seven miles east of Vincennes. "It was a place difficult of access," say the Chronicles, "but in the midst of several Catholic parishes. It was one of the oldest missions of the diocese. Father Sorin arrived there Tuesday morning about nine o'clock. St. Peter's had a little frame church in good repair; two little rooms had been added to it, one for the sacristy and one for the priest." Other small buildings were for a kitchen and for a school. It was evident that this was the place best fitted for the purposes of the priest and his Brothers, and that here they could at least pass the winter; and so the location was selected, and the Brothers came on from Vincennes.

There were one hundred and sixty acres of good land at St. Peter's, and the little community set to work improve it and to establish themselves firmly as a religious house. The teacher of the school, a Mr. Rother, who had apparently been expecting them, was the first to join the new order. Others followed, and within a year eight members were added; and, in all, twelve received the habit of the Order at St. Peter's.

Notwithstanding the difficulty experienced by them in learning the English language and their general ignorance of the ways of the country in which they found themselves, the newcomers set to work in earnest, winning the good will of their neighbors and prospering even more than they had anticipated, so that before the end of their first year they had become quite attached to St. Peter's. Then they began to make preparations for the building of a college, which

they looked upon as necessary for the progress of the great work they had in view. To the surprise of the Community, however, they found that the good bishop was unwilling that they should erect a college. His idea, apparently, was that a missionary station and primary schools should be the only establishments conducted by Father Sorin and his Brothers. In great trouble of mind Father Sorin went to Vincennes to try to win the consent of the Bishop to the cherished enterprise. But the Bishop was unyielding. There was already a Catholic College at Vincennes, and he considered this quite as many as could be supported in the vicinity. Undoubtedly the Bishop was right, considering the sparsely settled country, and particularly the small number and the little wealth of the Catholic population. Apparently Father Sorin himself was convinced; for when the Bishop intimated that he held a section of land on the St. Joseph river, near Lake Michigan, which he was willing the Community should have and on which he agreed that they might build a college, provided they would accomplish that task within two years, it appears that Father Sorin at once took to the idea. He returned therefore, to St. Peter's, and laid the proposition before his brethren. For days the Community wrestled with the grave question thus presented. They had become attached to St. Peter's; and the idea of now breaking up after they had spent over a year in preparing this habitation in the wilderness seemed at first very distressful. But the longer they considered the matter the more desirable seemed the project. The name of St. Joseph was a powerful attraction. That they should receive a section of land to themselves on the banks of that



VIEW ON ST. JOSEPH RIVER.



VIEW ON THE ST. JOSEPH RIVER.

blessed river, even though it was an uncleared forest; that they should be free, in that northern wilderness, to establish their beloved order in the valley of the St. Joseph, already blessed by the labors of sainted missionaries, seemed an indication of the will of heaven. The resolution was, therefore, taken that the offer of the Bishop should be accepted, and that a part of the colony should depart at once and take possession of their new home.

On November 15, 1842, just before their departure, Father Sorin received a letter from Bishop Hailandière, the following extract from which will show how scanty were the means at the disposal of the good prelate and how tender was his solicitude for the success of the new mission:

"Dear Confrere:—Enclosed find the \$310 you asked of me; also a letter of credit on Mr. Coquillard for the sum of \$231.12½. I believe it is what he still owes me. . . . Do not forget that the tax for this year on the land du Lac (Notre Dame du Lac) has not been paid.

I offer you my wishes for your success. May the Angels of God accompany you on your way; and may Notre Dame du Lac smile at your arrival and bless you! Oh! may the work you are going to begin make saints! May the merit of the Fathers who, now nearly two ages ago, planted the cross which you will find there—may those of Badin, De Seille, Petit (our dear Benjamin) serve as a corner stone for the edifice that your piety and zeal prompt you to build. . . . My hopes are as great as my desires."

II.

AT NOTRE DAME.

I. A WINTER'S JOURNEY.

ON November 16, 1842, at the beginning of winter, seven of the Brothers set out with their Superior for the St. Joseph. For many days they struggled on, over ice and snow through the interminable forest, some on horseback and some with the ox team, which hauled their modest store of supplies. "The air was piercing, but the little band moved forward straight towards the north." At length, on the 26th of November, they had the happiness of standing on the ice-bound shore of St. Mary's lake, and of looking out upon the scene of their new labors.

The good Bishop's solicitude still followed them, and he writes to Father Sorin:

"My dear Confrere:—At last you are in South Bend. I think of you as very lonely, very busy and, perhaps, also a little frightened at your undertaking. But the Lord, I doubt not, will help you; and, indeed, the past ought to be for you a guarantee for the future.
... Your Brothers at St. Peter's are well."

In February, towards the end of winter, Brother Vincent came on with the remainder of the colony at St. Peter's, arriving on the Monday preceding Ash

Wednesday. Severe as was the weather, it was easier to come then, while they could yet travel over the frozen swamps and streams, than if they should wait until the breaking up of spring, when the morasses would be nearly impassable.

II. ARRIVAL AT NOTRE DAME.

A few days after his arrival, Father Sorin wrote to Father Moreau and other friends in France an account of the changed situation of the little colony. From these letters we make some extracts, which will discover at once the privations and the aspirations of this heroic band of missionaries:

“ ‘ Man proposes, but God disposes,’ says the pious old adage; and I never realized its truth so much as at the present moment. On arriving at St. Peter’s, and especially on beholding the warm reception extended to us—so many marks of kindness and affection shown us by everyone, not only Catholics, but all, without distinction—I believed that it was there God willed that we should fix our abode, that that spot marked the portion of the vineyard in which we were to labor and die. With this conviction, which daily became more and more fixed and firm, we set actively to work, and soon we had everything ready to build at the approach of spring. In a word, we were, as they say, settled, as it seemed, at St. Peter’s. Then, when we least dreamed of it, Providence permitted that an offer should be made to us of a section of excellent land in the county of St. Joseph, on the banks of the river St. Joseph, and not far from the City of St. Joseph, forming a delightful solitude—about twenty minutes’ ride from South Bend—which solitude, from

the lake which it encloses, bears the beautiful name of Our Lady of the Lake. Besides, it is the center of the Indian Mission, the Mission of the Badins, the De Seilles and the Petits.

"Tell me, Father, could priests of Our Lady of the Holy Cross and Brothers of St. Joseph refuse such an offer? However, I did not wish to precipitate matters. I took time to pray and to reflect. Finally, a council was held, and it was decided that we should accept, gratefully, the generous offer of our worthy and beloved Bishop, and that we should beg St. Peter to permit us to go to Our Lady—to the land of her holy spouse, our august patron. A few days afterwards I set out, with seven of our intrepid religious, those who could be most useful in arranging things for the reception, a few months later, of the rest of our household and of the desired colony from France.

"We started on the 16th of November, and, indeed, it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed to us more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely, and, at length, on the eleventh day after our departure, five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox team transporting our effects.

"Our arrival had been expected and much desired. At South Bend we met the same cordial reception,



• FATHER SORIN'S ARRIVAL AT NOTRE DAME, NOV. 28, 1842. 40

which greeted us, fifteen months before, at New York. A few hours afterwards we came to Notre Dame du Lac, where I write you these lines. Everything was frozen, and yet it all appeared so beautiful. The lake, particularly, with its mantle of snow, resplendent in its whiteness, was to us a symbol of the stainless purity of our august Lady, whose name it bears, and also of the purity of soul which should characterize the new inhabitants of these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect all the various sites on the banks of the lake which had been so highly praised. Yes, like little children, in spite of the cold, we went from one extremity to the other, perfectly enchanted with the marvelous beauties of our new abode. Oh! may this new Eden be ever the home of innocence and virtue! There, I could willingly exclaim with the prophet: *Dominus regit me . . . super aquam refectiones educavit me!* Once again in our life we felt then that Providence had been good to us, and we blessed God with all our hearts.

“We found the house too small to accommodate us for the night; and as the weather was becoming colder, we made all haste back to the first lodgings that had been prepared for us in the village. Next day it did not take us long to establish ourselves better at Notre Dame du Lac, for we had but little to arrange. The following day—the feast of St. Andrew the Apostle—I said my first mass at Notre Dame where Father Petit so often before me had offered the Holy Sacrifice over the tomb of the saintly Father De Seille, whose memory is still fresh and revered throughout the land, and who, visiting for the last time his various mis-

sions, announced to his congregation that they would see him no more in this world, though he was then still young, full of health and vigor, and who, a few days after his return, realizing that he was dying, and having no priest to assist him, dragged himself to the altar, administered the viaticum to himself, then descended the steps and died. His body, in accordance with his own wish, was interred at the foot of the altar. I have already met here men of widely different views on religion, but with all, without exception, the memory of this just man is held in benediction. I cannot express how happy we are to possess the remains of this saintly missionary! The death of Father De Seille was a great loss to the mission, especially on account of the Indians, among whom he had done so much good. His place could be supplied only by Father Petit. I knew Father Petit, the worthy apostle of the Indians, only through chance meetings when traveling. But now, as I possess all the books and writings which he left to the mission—now, that every one around me is continually speaking of the good Father Petit, and that everything here, from the altar on which I offer the Holy Sacrifice to the very table on which I write these lines, reminds me of dear Father Petit, I intend to make him my model, and if I cannot imitate him, I shall, at least, at a later date, tell you of what he has done.

“While on this subject you will permit me, dear Father, to express a feeling which leaves me no rest. It is simply this: Notre Dame du Lac has been given to us by the Bishop only on condition that we build here a college. As there is no other within five hundred miles, this undertaking cannot fail of success,

provided it receive assistance from our good friends in France. Soon it will be greatly developed, being evidently the most favorably located in the United States. This college will be one of the most powerful means of doing good in this country. And who knows but God has prepared for us here, as at St. Peter's, some good and devoted novices? Finally, dear Father, you may well believe that this branch of your family is destined to grow and extend itself under the protection of Our Lady of the Lake and St. Joseph. At least such is my firm conviction; time will tell whether I am mistaken or not."

To another he writes about the same time: "May God be blessed for the many consolations He has given me, in the midst of my new flock, at Notre Dame du Lac, where, before I came, there had been no pastor except the missionary from Chicago, 86 miles from here. I have not yet seen my poor Indians; they have gone hunting, not being aware of our arrival. . . . Their return is fixed for the 6th of January, and then I shall undertake to give them a retreat with the aid of an interpreter. . . . I am tempted to complain, dear friend, that Our Lord sends me no other suffering except to see my dear children suffer around me, without usually the power to assist them. Lately, one of our good brothers had his foot frozen, and another one of his toes; and I had just fifty cents, sufficient, perhaps, to permit me to show that I was not altogether insensible to their sufferings. But, as each one understands his mission, all are happy and contented. See herein what grace can do! We have at present but one bed, and they insist that I should take it. They themselves sleep on the floor, just as

they did for three weeks at St. Peter's. To-morrow I shall give up my room to Brother Marie, to be used for his shop. Assuredly, we are far from complaining of the poverty of our lodgings. God knows that we think little of it, and if we have desired—as we do indeed desire—to build a large and more convenient house, it is solely that we may be able to accomplish some of the immense good that we are called upon to do. Sometimes, when I think of the good that can be done throughout this country had we a college conducted according to Catholic principles, my desire to erect such a building torments me and disturbs my rest; but, at other times, when I consider that we have hardly the third part of the funds necessary for such an undertaking, I try to convince myself that God does not will it, or else that He has reserved for Himself to supply, in His own good time, the means of building the college."

This was surely the faith and resignation of the saints; the faith that would move mountains, and the resignation that could say, Thy will, not mine, be done!

III. CONSECRATION TO THE MOTHER OF GOD.

A few years later, in writing of those first impressions, Father Sorin said: "Nevertheless, this first arrival on the spot, now called by the blessed name of Notre Dame du Lac, however severe upon human delicacy, made upon the newcomers an impression which time will never obliterate. Wearied though they were, and intensely cold as was the atmosphere, they would not retire before contemplating again and again, and from every point around the lakes, the new

scenery now before them. A deep and unspotted covering of snow was then spread over land and water, and forcibly brought to their minds the spotless Virgin, who seemed already to have taken possession of these premises, and to claim the homage, not alone of the site itself, but also of every human soul that should ever breathe upon it. How readily and thankfully this auspicious thought was to be received by these poor missionaries, whose chief hope was in the protection of Mary, and whose paramount object was to procure, after God's glory, that of his Divine Mother, will be easily understood. I shall tell you now what I have never said before. At that moment, one most memorable to me, a special consecration was made to the blessed Mother of Jesus, not only of the land that was to be called by her very name, but also of the institution that was to be founded there; a humble offering was presented to her of its modest origin and its destiny, of its future trials and labors, its successes and its joys. With my Brothers and myself, I presented to the blessed Virgin all those generous souls whom Heaven should be pleased to call around me on this spot, or who should come after me.

From that moment I remember not a single instance of a serious doubt in my mind as to the final result of our exertions, unless, by our unfaithfulness, we should change the mercy from above into anger; and upon this consecration, which I thought accepted, I have rested ever since, firm and unshaken, as one surrounded on all sides by the furious waves of a stormy sea, but who feels himself planted immovably upon the moveless rock."

IV. IT IS HOLY GROUND.

This ground thus consecrated by the man of God had indeed, as he himself joyously announced, been, even long ere his advent, marked as holy ground. Many years afterwards, when a great calamity seemed to have fallen upon Notre Dame, and strong men were seeking for help in the recollection of the holiness that had so often marked the St. Joseph Valley, the following words were written:

“We are living on historic, nay, on holy ground. Not more than a mile from Notre Dame, now over two hundred years ago, the apostolic Marquette crossed Portage Prairie from the Kankakee, and embarked on the St. Joseph on that last sad voyage a little before his death. Perhaps on this very spot La Salle wandered about the woods seeking to return to his companions on the St. Joseph river, on that night of which Parkman makes mention, when the intrepid discoverer lost his way in the forest.

“After a time we have indications, more or less obscure, of the presence of the indefatigable French missionaries. It is known that the venerable Allouez labored in this region, and even on the shores of these very lakes; and many missionaries of whom no record remains undoubtedly spent a part of their time on these grounds, by the winding St. Joseph and the crystal twin lakes, reclaiming the rude barbarians. Down the river a few miles, near the site of the old battle-ground, on a bluff overlooking the valley and the river, stands a huge wooden cross marking the resting-place of one of those saintly men who gave up his life for the red man. The labor was not unblessed, and “St. Mary of the Lakes” (Ste. Marie des Lacs), the title given Notre

Dame by the early missionaries, became the center of a Christian wilderness, extending over a large part of Northern Indiana and Southern Michigan. The baptismal registers of those early churches are still preserved at Notre Dame; and a mile southwest of here a memorial cross has been erected to commemorate the ancient burial ground of the Christian Indians. The bodies of two of the latest of those early evangelists, Father De Seille and Father Petit, now rest in the Church of Our Lady of the Sacred Heart. Father De Seille died here alone at the altar of his log church, where he had dragged himself to partake of the divine banquet ere his departure. The venerable Father Neyron, still living here (1879), but then pastor at New Albany, on the Ohio river, was sent for to prepare Father De Seille for death, and started immediately, on horseback; but before he had traversed the length of the state, Father De Seille lay already three weeks dead. Father Petit died beyond the Mississippi, where he had followed his 'dear Indians,' on their removal from here by the government. His body was afterwards brought back by Father Sorin and now rests beside that of Father De Seille, his predecessor, and also that of his successor, Father Cointet, who, except Father Sorin himself, was the last of those Indian missionaries.

"It is little wonder, therefore, that when Father Badin, 'the proto-priest of America,' first came amongst these Christian Indians and found himself upon the banks of a river named after St. Joseph, and by the twin lakes of St. Mary and St. Joseph, he should have felt inspired to secure the beautiful and sacred spot 'as the site of a future Catholic College,' as he expressed it.

"It would seem, indeed, when we strive to gather up the scattered threads of our local history, that Notre Dame was pointed out from the beginning by the hand of God for great things, and it behooves us to guard well and foster the sacred inheritance which has been left to us. It has descended to us from the saints. From the November day, now nearly forty years ago, when Father Sorin first stood upon these grounds and looked upon the snow-covered landscape—an emblem of virginal purity, as it seemed to him—even to the present hour, there have never wanted earnest souls who have looked upon the ground as the consecrated abode of religion and learning."

V. THE CHRISTIAN INDIANS.

That the unheralded labors of those simple and self-forgetting missionaries were rewarded by a blessed harvest, we may know from the fact that almost all the Indians of Northern Indiana became devoted believers in Christ, loving as their teachers and fathers, the faithful priests who spent their lives in the obscurity of the wilderness that they might bring Christianity and civilization to the children of the forests.

In Nevin's "*Black Robes, or sketches of Missions and Ministers in the Wilderness and on the Border*," it is said that, "The first attempt at the erection of a mission in Southern Michigan, according to the testimony of the few of the tribe of the Pottawattomies still to be found on the spot was made, perhaps, as early as 1675. The successful achievement of the project was accomplished in 1680. Father Allouez, in that year, attended by Dablon, after having coasted Lake Michigan from Green Bay, entered the St.



FOUNDING OF NOTRE DAME.

Joseph river, so called in honor of the patron, saint of Canada, and making advance against its tide, proceeded, until some twenty-five miles (fifty by the river) from its mouth, he reached the locality now the seat of the inviting town of Niles. About half a mile up stream from the heart of the town—a narrow belt of lowland lying between it and the river—rises a semi-circular bluff, at the base of which, and through the soil of the marshy level, runs a brook which empties its slender contribution of supply into the St. Joseph. On this bluff, up till within twenty-five years since, if not now, the traces were plainly distinguishable of a fortification, the cross planted at the time of its construction, and still to be seen, in the rear of it, indicating by whom, and for what use it was built. Here, conveniently established between an encampment of Miamis on one side of the river, and three several settlements—one at Pokagan, a second on the shores of what are now known as the Notre Dame Lakes, and the third and principal one, close by the fort of the Pottawattomies on the other, Allouez built a chapel (a brewery occupies the site now), and near by a log cabin for his own accommodation. His labors were carried on successfully, and without the occurrence of any extraordinary event to invest them with special interest. After a faithful service of several years, he died in the summer of 1690. His ashes repose in the graveyard of the mission at Niles. The establishment was kept up, part of the time under the ministry of Chardon, 'a man wonderful in the gift of tongues, speaking fluently nearly all of the Indian languages of the Northwest,' until 1759. In that year the French garrison at Fort St. Joseph was attacked

by a party of English soldiers, the engagement resulting, after a fierce contest, in the defeat of the French. The survivors of the garrison, including the priests, were carried away prisoners to Quebec. The mission, thus violently dissolved, was not reorganized for nearly a hundred years. In 1830, Father Stephen T. Badin pitched his tent in the vicinity, revived the faith among the Pottawattomies, built a chapel on the little St. Mary's lake, near South Bend, bought a section of land, which, conveyed to the Bishop of Vincennes, through him was dedicated in the interests of education to the church, and is now the seat of that notable institution of learning, the university of Notre Dame."

During the sad period from the destruction of the missions, in 1759, until the arrival of Father Badin, in 1830, although but an occasional missionary visited them, nevertheless the poor Indians preserved the memory of their faithful Black Robes and their belief in the Christian religion. The poor chapels of logs and the various articles of the sacred service of the church were, in numerous places, guarded by the bereaved Christians, and often and often they made touching appeals for priests to instruct their children in the faith of their fathers.

One of those earnest supplications has been preserved to us in the words of the great Pottawattomie chief, Pokagan, ancestor of the present chief of the same name, whose eloquent speech at the World's Fair in Chicago in 1893 in vindication of his people attracted so wide attention.

In 1830 Pokagan, at the head of a deputation of Pottawattomies, visited Detroit, then the residence of

the distinguished Father Gabriel Richard, Vicar-General of the Bishop of Cincinnati. Father Richard had then been for thirty-five years a missionary at this point, having charge of the missions throughout Michigan and west to the Mississippi river. This remarkable man, who may be considered the Apostle of Michigan, had won the love and respect not only of the Indian and French Catholics of this vast region, but was looked upon by all the people as a wise and patriotic citizen, the mainstay of civilization in the new territory, then recently acquired by the Union from Great Britain. Father Richard had been elected to Congress in 1823, being perhaps the only Catholic priest who was ever thus honored by the American people. There he won the respect and esteem of all his fellow-members and of the other officials of the government. Henry Clay was his particular friend. After his service in Congress he returned to his mission at Detroit, where he continued his labors until his death in 1832.

The speech of Pokagan to Father Richard asking for the re-establishment of the missions among the Pottawattomies is given to us as follows: "My Father, I come again to implore you to send us a Black Robe to instruct us in the Word of God. If you have no care for us old men, at least have pity on our poor children, who are growing up as we have lived, in ignorance and vice. . . . We still preserve the manner of prayer as taught to our ancestors by the Black Robe who formerly resided at St. Joseph. Morning and evening, with my wife and children, we pray together before the crucifix. Sunday we pray together oftener. On Fridays we fast until evening,

men, women and children, according to the traditions handed down by our fathers and mothers, for we ourselves have never seen a Black Robe at St. Joseph. Listen to the prayers which he taught to them and see if I have not learned them correctly." And thereupon the chief fell upon his knees, made the sign of the cross and recited in his own language the Lord's Prayer, the Hail Mary, the Apostles' Creed and the Ten Commandments.

The result of these appeals was that Father Richard secured the coming of Father Badin from the missions of Kentucky to look after the abandoned Christians of the St. Joseph, extending his labors over Northern Indiana and Southern Michigan.

It seems fitting that these missions, destined to prepare the way for this great Catholic university, should have been revived by the renowned Stephen Theodore Badin. Father Badin was ordained at Baltimore May 23, 1793, by Archbishop Carroll, being the first priest ordained within the United States. Notre Dame thus traces her spiritual lineage through the proto-priest of America to the first of American bishops, to the seat of the American primacy at Baltimore and the original Catholic colony of Maryland. Father Badin re-established the mission at St. Mary of the Lakes, Ste. Marie des Lacs, as it was called, building the little log chapel which Father Sorin found still on the spot on his arrival.

So pleased was Father Badin with the beauty of the location, undoubtedly also influenced by a divine inspiration, that he purchased from the United States Government the section of land containing the two little lakes of St. Mary and St. Joseph, intending, as he said,

that this should be the site of a great university. The hand of Providence was in this. The work of the holy missionaries, from the days when Marquette and La Salle moved upon the waters of the St. Joseph and over the portage from the Kankakee, was to be continued. Their labors were to be blessed, not only in the multitude of Indian souls which they had led to God, but even more, in the untold multitudes who have since and shall yet go hence to bless the world and to be themselves blessed forever with those saintly confessors in the presence of him who is himself the reward of those who toil single-hearted and unknown, but for his glory and the welfare of their fellow-men.

Under Father Badin, and under his successor, Father Louis De Seille, the saintly Belgian missionary, who succeeded him, about 1832, and whose heroic death at the altar we have related, the missions flourished wonderfully; or, rather, they revived; for, as we have seen, this had been a Christian wilderness a hundred and fifty years previous to this time, even from the days of Allouez.

On the southern shores of Lake Michigan, and to the east and west, as late as 1835, multitudes of red men, many of them savages only in name, who had accepted Christianity, and the civilization which grows out of it, continued to dwell. But the government had determined that all the Indians, civilized and savage, should be gathered on a territory of their own, to the west of the Mississippi. By the end of 1836, some by treaty and others by force, had abandoned the hunting grounds so dear to them, and taken up their abode in the Indian territory.

The Pottawattomies, however, still lingered in their ancient habitations. Many of them, as we have seen, were Christians; they were attached to the soil where they and their fathers had heard the glad tidings of salvation; and they trembled at the prospects of a removal to a distant and strange land. But their hopes were vain. In the spring of 1838 came the order which to them was as a decree of banishment from all they held dearest in life—their home and their religion. This last misery, however, was to be spared them. They had for their priest then Father Benjamin Mary Petit, the youthful Successor of Father De Seille; and he determined to accompany “his dear Indians” to the far west.

Father Petit was a young lawyer of Rennes, France, when, in 1835, at the age of twenty-four years, he felt himself called to a religious life, and sailed for America, where he placed himself under the charge of the Rt. Rev. Gabriel Bruté, the saintly bishop of Vincennes. On the day of his ordination, October 14, 1837, he wrote to his mother: “I am now a priest . . . My hand is now consecrated to God. . . . How my lips trembled this morning at my first mass. . . . Within two days I start hence all alone on a journey of three hundred miles—and yet not alone, for I shall journey in company with my God, whom I shall carry on my bosom day and night, and shall convey with me the instruments of the great sacrifice, halting from time to time in the depths of the forest, and converting the hut of some poor Catholic into the palace of the King of Glory. My heart is so light, so happy, so contented, that I am a wonder to myself. From mass to mass, to go forward even to heaven! You recollect that I often

said that I was born happy. I can say the same still. I had always desired a mission amongst the savages; there is but one such in Indiana, and it is I whom the Pottawattomies will call their 'Father Black Robe'."

And well did this young priest deserve the appellation! It is thus he describes his first visit to his beloved Indians: "I remained three weeks among them, and our time was spent as follows: At sunrise the first peal was rung; then might you see the savages moving along the paths of the forest and the borders of the lakes. When they were assembled the second peal was rung. The catechist then, in an animated manner, gave the substance of the sermon preached the evening before; a chapter of the catechism was read and morning prayers were recited. I then said mass, the congregation singing hymns the while; after which I preached, my sermon being translated as I proceeded by a respectable French lady, seventy-two years old, who has devoted herself to the missions in the capacity of interpreter. The sermon was followed by an Our Father and a Hail Mary; after which the congregation sang a hymn to Our Lady and quietly dispersed. The next thing was confessions, which lasted till evening, and sometimes were resumed after supper. At sunset the natives again assembled for catechism, followed by an exhortation and evening prayers, which finished with a hymn to Our Lady. I then gave them my benediction—the benediction of poor Benjamin! Many practice frequent communion. I baptized eighteen adults, and blessed nine marriages. . . . I cannot tell you how attached they became to me during my short stay amongst them. 'We were orphans,' they said to me; 'and, as it were, in darkness; but you

came amongst us, and we live. You are to us in the place of our father who is dead; we will do nothing without your advice.' 'To whom shall we go when you have left us?' exclaimed an old man. 'While you are with us, if we are in sorrow, we come to you and are comforted.' . . . Could you have witnessed how, with swelling hearts, they knelt down in silence around me to receive my benediction when I was departing, you would understand why, as I bade them farewell, I experienced the same feelings as when I left Rennes; it seemed as though I were once more leaving my family."

At the beginning of the year 1838, he again writes: "Here I am in the midst of my Indians. How I do love these children of mine, and what pleasure it is to me to find myself amongst them! There are now from a thousand to twelve hundred Christians. I was asleep on my mat the last day of the year, when toward midnight I was suddenly awakened by a discharge of fire-arms. It does not take much time to get up when one sleeps in ones clothes on a mat. I threw open my door, and in an instant my room was filled with Indians, men, women and children, who had come to wish me a happy new year. They knelt down around me to ask my blessing; and then, with countenance beaming with smiles, they every one shook hands with me. It was a real family fête. I said a few words to them on the year which was past, and on that which had just commenced; and then led them to the chapel, where we spent a short time in prayer. . . . I love them dearly. Could you see the little children, when I enter a cabin, crowding around me and climbing on my knees—the father and mother making the sign of the

cross in pious recollection, and then coming, with a confiding smile on their faces, to shake hands with me—you could not but love them as I do. In the evening you might see them stooping over the fire and singing hymns or repeating the catechism. I begin to speak their language a little, and to understand what they say to me. I am really too happy; do not wish me anything better.”

In the spring he was able to take up his residence among his people. “I have a vast dwelling,” he says, “built of entire trees laid one upon another; in more than one place the light may be seen through the walls; my fire place is large enough to hold half a ton of coal; the floor is of planks, which, not being fastened together, shake under the feet like the keys of a piano under the fingers of the musician. At night I have a mat laid upon it; and with two blankets, one under, the other over me, I sleep as well as if I lay on the most luxurious bed in the world.” But his journeys were still long and fatiguing; sometimes he had forty or sixty miles to go to visit the sick. “Perhaps,” says he, on one such occasion, with that simplicity so characteristic of his order, “you look upon missionaries as saints; but I must confess that during all that time I could scarcely say one prayer. When I had done hearing confessions, and had said my office, I fell asleep on my mat. However,” he adds, “the Master to whom I have wholly devoted myself is pleased to accept the labor of each day as a continued sacrifice; and, when offered with proper motives, such labor is an unceasing prayer.”

But all this while a great grief lay heavy at his heart. His Indians were to be taken from him, as he

thought, and the mission extirpated. From "Pictures of Missionary Life," collected chiefly from the Annals of the Propagation of the Faith, and published at London, in 1858, by Barnes and Lambert, we condense the following account of this eviction; a narrative that reminds one of the story of Ramona by Mrs. Helen Hunt Jackson.

The government had given orders for the removal of the Pottawattomies, and seemed deaf to all entreaties, "I shall have to level the altar and the church to the ground," writes the fervent apostle, "and bury the cross which overshadows their tombs, to save it from profanation. And these Christian souls will pine away, deprived of those sacraments which they approached with so much fervor, and languishing under an unknown sky, where I, their father, shall be unable to follow them." Fain would he have comforted himself with the hope of accompanying them on their way; but the Bishop, fearful of even appearing to countenance the cruel measures adopted by the civil power, withheld his consent.

At last his worst fears were realized. Early in the autumn the government took possession of the house in which he lodged, and of the church in which the natives were assembled for prayer. Some would have resisted, but Father Petit exhorted them to submit. He said his last mass, and then the church was stripped and left desolate. Many fled to the woods, others crossed over into the Canadian territory; one band, the first that had embraced the faith, bought lands and accepted the law of the conqueror rather than be forced into exile. Once more the good priest gathered his flock together; it was on the morning of



ST. EDWARD'S PARK.



A FAVORITE WALK.

their departure; he wept as he addressed them, and his hearers wept too; they sang together for the last time, that hymn to the Virgin Mother which they loved so well; but their voices faltered, and few were able to sing it to the end. So they parted, and, as all thought, forever in this world.

A few days afterwards, the Indians, notwithstanding their peaceable dispositions, were made prisoners of war; they were assembled under pretence of holding a conference, and, amidst a discharge of musketry, eight hundred of them were put under arrest. They now unanimously declared that they would not go without their priest. The government invited Father Petit to accompany them, but he could do nothing without his Bishop's consent; and the order was given to march without further delay. The Indians were driven on at the point of the bayonet; many were sick; huddled together in transport wagons, numbers died of heat and thirst. It happened, however, that Bishop Bruté was to consecrate a church in a neighboring mission on the 9th of September; and on the 7th the Indians would be encamped within a mile of the place. Two days before, the Bishop entered Father Petit's room. "He lavished on me," says the latter, "all the consolation which a father could bestow upon a son; for myself I was as a man who stirs not under a weight that threatens to crush him." Together they set out for Logansport, and on their way learned of the sufferings of the poor Indians. The news was like a dagger in the heart of the young priest; but to his delight, the sainted Bruté gave him permission to follow the emigrants, on condition of returning as soon as he was summoned; and he hastened immediately to his post. No sooner did

it get abroad that the priest was come than the whole camp was in motion; the natives flocked out to meet him; the whites, drawn up in file, formed a lane for him to pass; they were astonished at the enthusiasm of affection with which he was received, and the influence he exercised over these unmanageable savages. "This man," exclaimed the officer in command, "has more power here than I have." On Sunday Father Petit said mass in the middle of the camp under an awning suspended from a lofty tree; in the afternoon came the Bishop; the Indians knelt to receive his blessing as he passed to the tent; they then arranged themselves in order, and, some by heart, others from books, sang vespers in their native tongue. It was a sight never to be forgotten by those who witnessed it.

On the 16th the faithful pastor rejoined his flock. He found them moving onwards, enveloped in clouds of dust, and surrounded by the soldiers who hurried on their march. Behind came the wagons, in which were crowded together the sick, the women, and the children. The scene, as described by Father Petit, was one of the most mournful description; the children, overcome by heat, were reduced to a wretched state of languor and exhaustion. Some new-born infants he baptized. "Happy Christmas," he exclaims, "who pass in peace from this land of exile to the mansions of bliss!" By this time the General had begun to understand something of Father Petit's worth, and treated him with marked respect. The chiefs, who had hitherto been treated as prisoners of war, were released at the priest's request, and took their place with the rest of the tribe. First went the flag of the United States, borne by a dragoon; after which came

the baggage; then the vehicle occupied by the native chiefs. Next followed the main body, of the emigrants, men, women and children, mounted on horses, marching in file after Indian fashion, while all along the flanks of the multitude might be seen dragoons and volunteers urging on unwilling stragglers, often with the most violent words and gestures. The sick were in their wagons, under an awning of canvas, which, however, far from protecting them from the stifling heat and dust, only deprived them of air; the interior was like an oven and many consequently died. Six miles from Danville there was a halt for two days; and each morning Father Petit said mass in the midst of his people; he gave the viaticum to the dying and baptized some. "When we quitted the spot," he says, "we left six graves under the shadow of the cross." Order had been so thoroughly restored through the presence of the priest, that the troops now retired, and Father Petit was left with the civil authorities to conduct the emigrants to their destination.

We will not pursue the pathetic narrative over the vast prairies of Illinois and Iowa. Suffice it to say that the march of the Indians was henceforth as a Christian pilgrimage, except when they stopped for an hour to bury their dead. A day's journey from the Osages river, the place allotted for their settlement, sixty miles beyond the western line of Missouri, they met Father Höeken, of the Society of Jesus, who had been appointed to take charge of the Pottawattomies in their new home. Into his hands Father Petit resigned his charge, and turned back to retrace his way to his Bishop. But nature was exhausted and his task being accomplished the reaction set in from which

he was not to recover. He had fever on the way out, but recovered sufficiently to proceed with his charge. Now, however, he grew worse rapidly and could come no further than St. Louis. There, notwithstanding all that could be done for him, he departed to receive his reward. On the 10th day of February, 1839, "with a smile on his lips and his eyes on the crucifix," he went to "the Master to whom," as he himself had said, "I have wholly devoted myself;" to that Master who has said: "Greater love than this no man hath, that a man lay down his life for his friends." He had died for his dear Christian Indians.

We need not wonder, therefore, that Father Sorin, burning as he was with admiration for the heroic martyr missionary who was his immediate predecessor, should desire that the body of that young priest should be placed at rest beneath the noble church built on the spot made holy by his labors; or that Father Sorin should himself, in 1856, have gone to St. Louis and brought the sacred remains to Notre Dame and laid them beside those of Father De Seille. Surely those two guardian spirits, with the numberless white souls led by them to Christ, will forever ask the same blessed Lord to continue his blessing upon the spot made by them and their predecessors, holy ground.

VI. EARLY DAYS AT NOTRE DAME.

The winter of 1842-43 was one of the severest in our history. On his arrival, November 26, 1842, as we have seen, Father Sorin and his little band found the lakes already frozen over, while a mantle of snow covered the whole region, land and lake alike. It was beautiful, but of that severe beauty which chastens

the heart and exalts the imagination, rather than that which pleases the fancy and intoxicates the senses. In an old record of cold winters in this country, which dates back to 1607, that winter when Notre Dame was founded is named as one of the coldest. Snow was fifteen inches deep as far south as Georgia.

But there was work to be done. Since the death of Father Petit there had been no missionary stationed here and the remnant of the Indians, about two hundred in number, with the scattered white Catholics, needed and received the first attention. On the return of the Indians from their annual hunt, they were overjoyed to find another Black Robe ready to receive them and to give again to them and to their children the consolations of religion, to re-kindle in their hearts the faith of Marquette, of Allouez, of Badin, of De Saille, and of Petit. The distinguished Italian artist, Luigi Gregori, who long resided at Notre Dame, and of whose work here we shall have more to say farther on, has perpetuated in a beautiful painting the first meeting of the young priest with his forest children near the little log chapel beside St. Mary's lake.

Even to the present day, in this part of Indiana and in southern Michigan, descendants of those dusky Indians remain with us. Their parish here has been the neighboring one of St. Joseph's in what was formerly Lowell, but now a part of the city of South Bend. In this little church, persons whose heads are not yet silvered have often seen a living exemplification of that Universal Church, which knows neither race nor color, neither rich nor poor, neither lofty nor lowly, but only our common humanity as brethren in Christ. Even as it is related of Chief Justice Taney,

who was often seen at the communion table, kneeling, as it might chance, beside some poor colored Catholic of the congregation; so here, at the altar rail of St. Joseph's knelt as equals, as Christians, to receive the Bread of Life, whites, and Indians, and negroes; children of New and Old England; of Virginia and France; of Ireland and Germany; of Italy and Belgium. There, at least, the poor Pottawattomie, Chippewa, or Miami, the meek Ethiopian, and the ruling Caucasian, found themselves as brothers in the one Mother Church.

Next to the spiritual care of the community and that of the surrounding region, it became necessary to prepare for the clearing up of the land and the erection of necessary buildings. Ten acres beside the lake had been cultivated for many years, but successive crops had exhausted the light soil. The remainder of the land was virgin forest, with the exception of eighty or ninety acres of prairie or marsh ground, the center of which was occupied by the two charming sheets of water. The beds of these lakes were about twenty-five feet deep. The banks contained an inexhaustible supply of marl, from which lime and cement of the best quality are made. The soil of the upland, without being rich, is suitable for the successful cultivation of all grains, vegetables and fruits. It is a sand loam.

The buildings already on the ground were the log cabin erected by Father Badin, 24x40 feet, the ground floor of which answered as a room for the priest, and the story above for a chapel. In addition to this there had been added a few years previously a little frame building of two stories, somewhat more habitable, in which resided a half breed Indian with his family, who acted as interpreter when necessary.

There were at that time around this poor little sanctuary, the only one in Northern Indiana, as we learn from the "Chronicles of Notre Dame," about twenty Catholic families, scattered within a radius of six miles. A mile and a half to the south was South Bend, then a village of about one thousand inhabitants.

This town was so named from its situation at the south bend of the St. Joseph river, a stream which rises in Michigan, flows to the southwest, and then returning to the north, again enters the state of Michigan and empties into Lake Michigan at the old fort, now the beautiful city of St. Joseph. Lake Michigan lies northwest of Notre Dame, and about thirty miles distant.

The former boundary line between Indiana and Michigan, as originally indicated in the ordinance of 1787, was "an east and west line drawn through the southerly bend or extreme of Lake Michigan." This line runs several miles south of Notre Dame and consequently this territory, including the whole of the St. Joseph river, together with the city of South Bend and the other flourishing towns and cities upon the St. Joseph, was formerly within the limits of the state of Michigan. Following the same line to the west and to the east, Chicago would be within the state of Wisconsin and Toledo within that of Michigan. After many disputes, amounting at one time to almost open war between Ohio and Michigan, the rich Upper Peninsula was given to Michigan, and the southern boundaries were fixed as we have them now, leaving Notre Dame about four miles south of the Michigan line.

Above South Bend, on the river, were the St. Joseph Iron Works, a village of about one thousand inhabi-

tants since known as the flourishing town of Mishawaka. The name of Iron Works was given to the place on account of the industry based upon the manufacture of iron from the bog or surface iron ore found near the town; and it was called Mishawaka from the great rapids in the river, which gave to the place its excellent water power. Six miles below Notre Dame, also upon the river, and within the state of Michigan, was the village of Bertrand, named from a noted French trader. It was formerly a flourishing place, being at the junction of the stage line to Chicago and the St. Joseph river, over both of which the commerce of this region was to a large extent carried before the Michigan Central railroad was extended through Niles, and the Lake Shore and Michigan Southern through South Bend. But Bertrand, located half way between those two towns, soon languished after their growth began, until now the town has about disappeared.

The only Catholic church in any of these towns was the little brick one still standing on the site of Bertrand; but even on the arrival of Father Sorin the Catholics of all the surrounding country had become accustomed to look upon St. Mary of the Lakes, or the Lake as it was generally called, as the center of Catholicity. Here accordingly they came, much to the edification of the new community, to make the retreat of the jubilee during that first winter. The cold was intense, yet the exercises were regularly attended.

For two years there had been only rare visits by a priest from Chicago. The Catholic religion was consequently very little known in all this part of the diocese. The few ceremonies that could be carried out,

being necessarily devoid of all solemnity, could have hardly any other effect in the eyes of the public than to give rise to injurious and sarcastic remarks against Catholicity. At Mishawaka, as well as at South Bend and Niles, as soon as it was known that Father Sorin and his Brothers intended to build a college and novitiate, there was much objection and even alarm manifested. The number of priests was exaggerated from one to twelve, and the seven Brothers became "twenty monks out at the Lake." Moreover, it was added that the Pope of Rome had already sent Father Sorin \$90,000, and would soon send an additional \$10,000 to make the even number. If there were not a possible element of danger in this wild talk, it must have seemed rather amusing to the poor priest and his shivering Brothers who made their hard beds on the bare floor where the bitter snows sifted in upon them through the chinks in the walls. There was indeed nothing very encouraging in this reception. From a human standpoint, it might have appeared wise to retreat; but even though anticipating yet greater opposition in the times to come, our pious champions, who had already learned how to hope even against hope, cheered one another with the expectation of a future more meritorious and more glorious for their holy cause. They placed all their confidence in Heaven and let their neighbors talk, believing that even in this life the time would come when their works would vindicate them, that too in the eyes of those who now looked upon them with suspicion and distrust.

Besides Niles, Bertrand, South Bend and Mishawaka, already mentioned, the priest from Notre Dame attended many missions or scattered families for a great

distance around, including Goshen to the east, then containing two hundred inhabitants, Leesburg, still further east, Plymouth to the South, Berrien to the north, and, still further, old St. Joseph at the mouth of the river; also Constantine, Pawpaw, and other localities east and north, including Kalamazoo, then a place of twelve or fifteen hundred inhabitants. These were the missions which Father Sorin, and afterwards Father Cointet, Father Granger and other priests from Notre Dame attended for many years.

III.

BEGINNINGS.

I. NEW BUILDINGS.

The total amount of money to the credit of the young community on their arrival at Notre Dame, including money collected by the Bishop and still in his hands, and a small amount sent from Europe, was less than \$1,500. With this, aided by their own labors and what help they might obtain from the people of the neighborhood, they made their plans for the college, church and novitiate, all of which seemed absolutely necessary, even for the purpose of making a beginning.

The college must be done, in order to hold the land; and accordingly that was first considered. The plan of this edifice had been prepared at St. Peter's before leaving their mission. It called for a brick building in the shape of a double hammer, or letter H, 40x160 ft., and four-and-a-half stories high. The Bishop's architect, who had made the plans, also made and sent in his bid for the work. As all had been done under direction of the Bishop the bid was accepted without long deliberation. Sixty thousand feet of lumber, and two hundred and fifty thousand brick and the necessary lime, were engaged for the following spring.

While preparations were thus made to carry out the contract with the Bishop, it was felt that the most urgent present need was the building of a church large enough to receive the people and the community itself. Accordingly an appeal was made early in December, 1842, to assist in putting up a log church of larger dimensions than the little one heretofore used. The people could not give money, but they gave their labor. Trees were cut down, and logs cut and hauled to a convenient place, higher up than the old chapel; and there a log church 20x46 was erected. It took two hundred dollars out of the little treasury to finish this woodland temple which was opened for divine service on St. Joseph's day, March 19, 1843. The remaining members of the community at St. Peter's, under the lead of Brother Vincent, had arrived before this, and materially aided in the completion of the new church.

Small as was this building, it was found necessary to devote it to still another use. A second story was carried through its entire length in order to provide a residence for the sisters who were expected from France during the following summer. The upper room in the old log cabin that had been used as a chapel by Father Badin and the other early missionaries, was now assigned as a dormitory for the Brothers; while next to the new church was erected an addition for the priests. Thus before the end of the first winter sufficient room was made not only for the present colony, but also for the new colony that was expected during the next summer; and there was also provided a rude but sufficient church for the people who would attend from the surrounding country. The upper

story of the new building, the church proper, was indeed modest enough; a moderately tall man would touch the rafters above with his head. The sacred edifice served its purpose, however, and became as dear to the little community as if it were built of polished marble. It was to them as that blessed upper chamber in Jerusalem. It was used as a church until 1848; and was accidentally burned to the ground in 1856, notwithstanding the efforts of students, professors, Brothers and priests, who wished to preserve it as a monument of the past. A substantial iron cross now marks the location of this primitive log church.

II. THE FIRST BRICK STRUCTURE.

The end of the winter was ardently desired that work might begin. Unfortunately, that year, as we have said, the winter was of a length and severity almost hitherto unheard of in the United States. For five continuous months the snow covered the ground; during which time there was not an intermission of even one week in the intense cold. The consequence of this was greatly to interfere with the success of the enterprise, the whole country being greatly impoverished.

In addition, when the expense for brick, lumber and lime, together with the daily outlay for the support of the community, had been met, it was found that the treasury was exhausted. Besides this, the architect, unmindful of his promises or unable to fulfill them, allowed the season for building the college to pass by. In this state of affairs, the fear of not being able to do anything towards the college this year, and the consciousness of many other urgent needs, caused it to be

determined to put up a brick building of some kind that might serve in part for the uses of a college, and also for a bakery. This building so erected is the present square brick building at the edge of St. Mary's lake, known as the Farm House. It served its collegiate purposes for nearly a year, for here the first students were received and the first classes organized. It may, therefore, although at first built to serve a temporary purpose, be called the original college building of Notre Dame. The first student was the same boy who led Father Sorin through the woods from South Bend to the lake, November 26, 1842. He afterwards became the wealthy wagon maker of South Bend, Alexis Coquillard. He was a distinguished and influential man in his day; but perhaps his greatest distinction is that he was the first student of the university of Notre Dame. It need hardly be said that he always continued a fast friend of Father Sorin, and of his Alma Mater.

The first public mention we find of the institution is in the Metropolitan Catholic Almanac for this year, 1843, where we read that a school for young men had lately been opened at "Southbend, near Washington, Ind., under direction of Rev. E. Sorin." South Bend had not then, it seems, attained to the dignity of two capital letters to its name; and the location of Notre Dame was so little known that it was placed "near Washington, Ind." This last error undoubtedly came from confounding Notre Dame with St. Peter's, the first home of the congregation of the Holy Cross; St. Peter's having been located not far from Washington, the county seat of Davies county. "Mishiwakie" is mentioned in the same almanac as one of the missions



FIRST COLLEGE BUILDING, 1842.

attended by Father Sorin. The terms per quarter for students in the college, for tuition, board, washing and mending, are stated to be eighteen dollars.

III. THE SECOND COLONY.

The expected colony sailed from France on June 6, 1843. It was under charge of the Rev. Father Francis Cointet (Quinty), destined to be known as one of the most illustrious members of the Congregation of the Holy Cross. With Father Cointet were Father Mari-vault, Father Gouesse, one Brother and four Sisters. They were a most welcome addition to the young community.

It is related that Father Cointet's attention was first directed to the Indian mission by accidentally hearing read the first letter written by Father Sorin from Notre Dame to his superiors in France. He and Father Sorin had been intimate friends at the seminary where they both studied, and now on hearing this apostolic letter his heart was fired with religious enthusiasm. He was a most valuable acquisition to the new establishment, being at the same time a most accomplished scholar and a devoted priest; and his time was almost equally divided between his classes and the missions of the surrounding country. Whether unfolding the beauties of Greek and Latin literature in the college, or enlightening the poor Indian in his wigwam or the railroad laborer in his cabin, Father Cointet was ever the ardent, active priest, devoting heart, and soul, and body to the best service of his fellow men. It is said, as an indication of the poverty and simplicity of those days, that Father Sorin and Father Cointet for a long time had but one hat and one pair of boots between

them; so that when Father Sorin was seen with the hat it was known that Father Cointet was in the college; and when Father Cointet had the hat, starting for the missions, it was certain that Father Sorin was in his room. This good priest died of the cholera visitation at Notre Dame, in 1854; and his body rests beside those of his sainted predecessors, Father De Seille and Father Petit, under the Church of the Sacred Heart.

IV. THE COLLEGE BEGUN.

Even before the arrival of Father Cointet with the new colony, the idea of beginning the college building proper had been abandoned for that year. Neither the time nor the resources seemed sufficient. But, quite unexpectedly, on August 24, the architect arrived from Vincennes with two workmen. The question of expediency was then earnestly debated. Everyone seemed anxious that the work should begin. Father Mari-vault offered to draw on his family in France for twelve hundred dollars due him. Mr. Samuel Byerley, then a merchant in South Bend, offered a credit for two thousand dollars on his store, besides a loan of five hundred dollars in money.

Mr. and Mrs. Byerley deserve more than a casual mention in this history. Mr. Byerley had been a wealthy English ship merchant. His sailing vessels had traversed all the seas; and he himself had pursued his calling in all the commercial nations of the globe, and was familiar with most of the languages of Europe. Mrs. Byerley was an Italian lady, a native of Trieste, and a most superior woman in all the walks of life. On Father Sorin's arrival in New York, in 1841, Mr. and Mrs. Byerley resided in that city, and there

they made the acquaintance of the adventurous missionaries, receiving and entertaining them with the utmost joy. Mr. Byerley at that time had recently become a convert to the Catholic church, while Mrs. Byerley had always been a Catholic. By a happy coincidence Mr. and Mrs. Byerley now found themselves in the infant town of South Bend, and consequently close neighbors of the priest and Brothers that two years before they had welcomed to the new world. Chiefly in consequence of the change, about this time, of the commerce of the seas from sailing vessels to steamboats, Mr. Byerley had disposed of his business in the east, and brought the remains of his fortune to invest in this new country. They became the continued and life-long friends and assistants of the community of Notre Dame, and no names are treasured with more affection than theirs.

Encouraged by such friends, the resolution was taken to go on with the college building; and on August 28, 1843, the feast of St. Augustine, the corner stone was laid. From that until December 20th, the work was pushed with vigor until the walls were up and the building under cover. The season favored them, November and December being, as they often are, in this region, as balmy May, a striking contrast with the previous year.

The next season the inside work was completed, some of the rooms being occupied early in June, 1844. The building thus erected was the central part of the old college edifice; and was four stories high, eighty feet long and thirty-six feet in width. It was the middle part, or handle, of the "double hammer," that being as much of the architect's plan as they could then

undertake, and even more than, strictly speaking, the poverty of the community could afford. The few students were then removed from the building at the lake; and in August following the closing exercises of the first year's school took place.

During the same year, January 15, 1844, a charter was granted to the university by the legislature of the state, empowering the institution to confer all the degrees in literature, science and the arts, as well as in the learned professions. This favor was due to the spontaneous kindness of the Hon. John D. Defrees, then member of the legislature for St. Joseph county. Even before the walls of the college were up he had come to Father Sorin and suggested the charter by which the trustees of the new institution might be regularly and legally incorporated. It was a great and important privilege, and indeed necessary for the legal existence of the university. Thus the legal and actual existence of the university dates from the same year, 1844. Notre Dame was fairly on her feet.

The joy of the young community at the success of their undertaking may well be imagined. They had good reason to believe that their work was under the direct protection of heaven. The surrounding inhabitants, many of whom had at first looked upon them with unkindly eyes, had now begun to turn towards them with favor. Their heroic lives had won the sympathy and help of all good men. It was looked upon as a special providence that no accident had occurred to any one during all their building operations; while several times they seemed to have escaped miraculously from accidental fires. The college was built to be heated by a furnace, but this proving un-

satisfactory, resort was had to wood stoves which continued in use for many years until the introduction of heating by steam pipes in 1863.

The utter dependence of those saintly founders upon the protection of heaven, and their simple and unquestioning faith, are illustrated by the circumstance that for years they were unwilling to place a lightning rod upon their buildings; and, for the same cause, it was not until 1848 that they consented to take out any fire insurance, and then only for three thousand dollars. God would protect them, they said; and God and his Blessed Mother did protect them.

It is, of course, clear that the building erected left the little community heavily in debt. Indeed, this remained the chronic condition of the institution for years. "On several occasions," as said by Prof. Edwards in his interesting article on Father Sorin, written for the "Catholic Family Annual" for 1895, "Notre Dame was on the point of being sold for debt. One day the farm horses were taken out of the stables and sold by a creditor. Another time there was not a morsel of food in the house. The unexpected arrival of a gift of money from a stranger prevented the students from going to bed supperless."

But friends seemed to arise as often as troubles appeared. The trials of the feeble community were often great, but they were never greater than could be borne. Father Sorin was a multitude in himself, and seemed as if inspired to meet every emergency. He was then thirty years of age, having been born at Ahullé, near Laval, France, February 6, 1814. Those who knew him then, and for many years afterwards, have difficulty in considering him the same man as

the venerable gray haired and gray bearded patriarch whom we have all known during the latter years of his life, and since he has been weighed down with the burdens and dignity of his high office of Superior General. In 1844, Father Sorin was not only youthful, but exceedingly quick, supple and animated in appearance. He was then a well-knit, tall, spare, young man, straight as one of his own Indian warriors; with long black hair, trimmed with his own scissors, his face thin, dark and clean shaven, and with the dark piercing eyes which remained unchanged to the last. Gregori, in the picture of Father Sorin and his Indians, to which we have already referred, has fairly well preserved the appearance of the young priest as he was at this time.

V. THE CHAPEL OF THE NOVITIATE.

In the same year, 1844, was completed and blessed the well-beloved chapel of the Novitiate, erected upon the pretty high wooded ground between the two lakes, known then and even yet as "The Island." The two lakes were originally surveyed as one, and this spot of ground was at first a veritable island; but in course of time the lake was lowered, and the waters receding from the central parts left us the two crystal lakes as we have them at this day. It is a question whether this island or the wooded heights to the right and left, bordering each of the lakes, constitute the most picturesque locality about Nortre Dame. But it is to the island that the preference is usually given, due in part no doubt to the holy memories that cluster around this sacred spot.

In the month of November, 1843, while Father

Sorin was making his retreat upon the island, he found the place admirably suited for a novitiate for the Brothers of the Holy Cross, and as there remained but one year more, according to the contract of donation, to build the novitiate as well as the college, he did not think he was losing his time by spending his leisure hours in drawing up the plan of the novitiate as it was afterwards carried out. The corner stone of the chapel embraced in this plan was blessed in May, 1844. The work on the university, however, did not permit the continuance of that on the chapel before the month of November, but such was then the activity of the workmen that in seven and a half days the walls of the chapel were up, and eight days more sufficed to build those of the novitiate.

Both chapel and novitiate were blessed on the feast of the Immaculate Conception, December 8, 1844. On the same day, the Arch Confraternity, the most ancient religious society at Notre Dame, was there solemnly established.

From this time until 1848, when the new church was dedicated, this little sanctuary became the favorite spot of the whole community. There they assembled in times of distress or of rejoicing; there were published the general prescriptions or regulations in regard to the common welfare; there, each year, the retreat of the Brothers was made, and even that of the priests. It was there, too, that the pious visitors to Notre Dame were in preference taken, and there the Bishops of Detroit, Milwaukee and Cincinnati celebrated holy mass to the great edification of the community and also to their own great joy. During all this time it was the best thing there was in every respect

in and about the institution. Mrs. Byerley had furnished the chapel with a magnificent carpet, and Brother Mary had ornamented it with all the resources of his art. It was indeed the constant object of the religious attention, or, let us say, of the entire affections of the community.

IV.

EARLY COLLEGE YEARS.

I. THE FIRST YEAR.

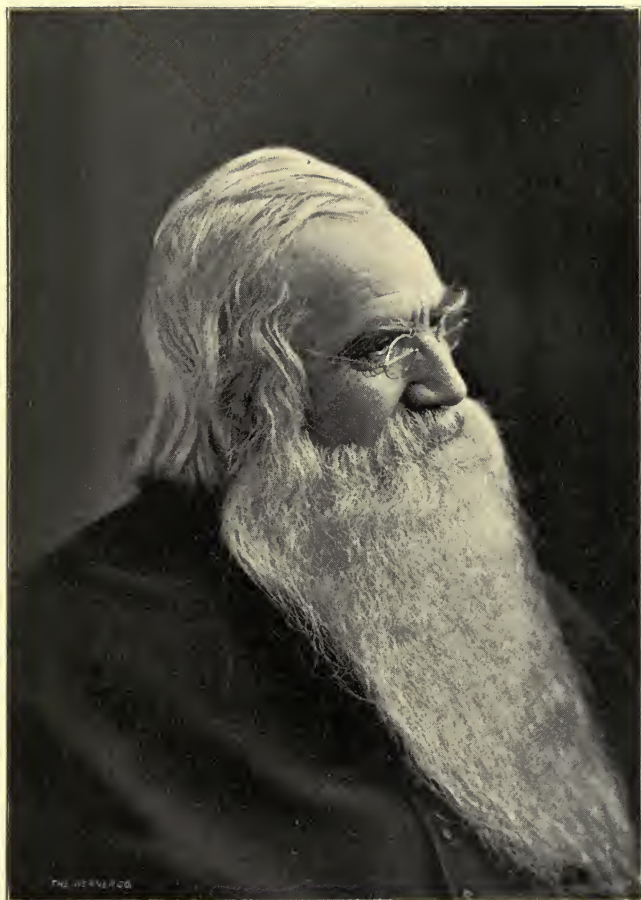
Beginning with September, 1844, the long course of annual classes which have continued to this day, may be said to have commenced. Father Sorin was not only local superior of the community, but also president of the university, positions which he held without interruption until May, 1865. The first vice president was the saintly and most venerated Father Alexis Granger, who had arrived from France during that year, and who had charge of the classes of philosophy and theology. Other members of this early faculty were Father Cointet, instructor in the ancient languages and literature; Father Gouesse, under whom the musical department took form; Brother Gatien, professor of mathematics, who also had charge of the commercial department. Soon came the eloquent and polished Father St. Michael, E. E. Shawe, the promoter of rhetoric and English literature and the founder of the literary societies at Notre Dame; Gardner Jones, also a master of English composition and an orator of rare power; Denis O'Leary, an all around scholar, whose abilities were highly appreciated and of great value to the rising institution; Brother Basil, Father

Shortis, Professor Girac, Professor Burns and many other earnest and self-sacrificing scholars, who here devoted themselves with slight, or, in the case of the members of the community, with no compensation, but with the hope of aiding in building up here in the wilderness a home of science, art and religion.

II. THE FIRST COMMENCEMENT.

It is with much gratification that we are able to give here what is undoubtedly the first extended notice of commencement exercises at Notre Dame. It is from the pen of Mr. M. R. Keegan, who was for many years a prolific and earnest correspondent of eastern Catholic papers; particularly of the *New York Freeman's Journal*, for which he wrote many valuable articles over the signature of "Columbus." This report, simple as the exercises which it commemorates, was written at Bertrand, Michigan, where Mr. Keegan then resided. It is dated August 7, 1845; and was published in the *Philadelphia Catholic Herald* of August 28, 1845:

"I attended the public distribution of premiums to the students of the University of Notre Dame du Lac, which took place on the first of this month, and, being the first thing of the kind that ever took place in this section of the country, the numbers who attended the novel scene were large and respectable. About 9 o'clock in the morning, the entire vicinity of the University was crowded with all kinds of traveling vehicles; while the different departments of the University and its vicinity were scrutinized and examined according to each one's taste. The different apartments of the University were closely examined by many strangers



REV. E. SORIN, C. S. C.
FOUNDER AND FIRST PRESIDENT.

who had never before visited the institution; all expressing themselves highly pleased with everything they saw, especially the clean, airy, and spacious dormitories of the pupils. Others ranged along the shores of the adjacent lakes; while the Catholic portion, especially the ladies, might be seen clustering around the chapel on the island dedicated to our Lady of the Lake, and entering, as it were, by stealth (for its doors are not open to the public), to offer a hasty but earnest prayer for the conversion of sinners, of which the good Father Marivault was sure to remind them. But the greatest rush was to the hall occupied by the splendid museum lately purchased by the institution from Dr. Cavalli, of Detroit, who had been collecting it at great expense for many years. It is a splendid collection of beasts, birds, fishes, reptiles, antiquities, etc., from the various parts of the globe. The rapid changes undergone by the features of many an unsophisticated child of the west, while scanning the big black bear, the gaudy and magnificent birds of paradise, the austere and imperative tribe of eagles, until he arrived at the inexplicable Chinese curiosities, exhibited the admiration and interest they felt in reviewing the valuable collection.

All were deeply engaged, and apparently forgetting what had brought them to the Lake, when the warlike sounds of the big drum of the South Bend band was heard booming through the woods. Shortly afterwards the band came into view, drawn by four horses, and accompanied by a number of ladies and gentlemen. On their arrival the music hall was thrown open, and was soon crowded to a complete jam. How many remained outside I cannot tell, as I made sure to be

among the "ins." As soon as all that the apartment could contain were admitted, the students commenced a play, which for the space of an hour kept the audience in a roar of laughter. After this the great work of the day, the distribution of premiums, commenced. This pleasing task was performed by the Rev. Father Shawe, of Vincennes, who appeared several times to be much interested while bestowing the coveted prize, and placing the crown of distinction on the brow of the delighted and victorious student. During the distribution many incidents occurred which drew forth the warm applause of the entire audience. Out of many I will relate one: Among those who received the greatest number of crowns and premiums, was a little fellow named Haquin, about twelve years of age, from your good city of Philadelphia. His great success enlisted the entire audience in his behalf; even Father Shawe himself could not conceal his admiration of the young and promising pupil. The boy's dress, though comfortable, still denoted that he was not amongst the favored children of fortune. Feeling a more than ordinary interest in the little fellow, I ascertained after all was over, that he is an orphan boy, and was brought to the University of Notre Dame du Lac from St. John's Orphan Asylum, Philadelphia. But here he stood, equal, aye, superior to the cherished sons of the rich and well to do, carrying away the marks of honor and distinction, which, if acquired by his wealthy competitors, would occupy such conspicuous places; but he, poor fellow, has no place for them but a small wooden box, where they will be unseen and uncared for by all save himself. But they will not be unless; far from it! They will cheer and encourage him to greater efforts,

and remind him of the unceasing care and more than parental kindness which God has here provided for him in the place of his natural parents. I select this from many similar examples at this institution, as being calculated to give a better idea than the most general description, of the things being noiselessly and silently done at the University of Notre Dame du Lac."

The coming of the band from South Bend sounds somewhat strangely to those who have for forty years, at all commencements and on all public occasions, heard the well practiced bands and orchestras by the trained students of the university. But this was the first commencement, and there was not yet time to organize that musical department which has always been so notable a feature of the educational facilities of Notre Dame.

Another circumstance related by Mr. Keegan seems even still more incongruous with what we have known—the crowns of honor given to the successful students. Crowns seem most appropriate honors when bestowed upon young ladies in white on their commencement day; but boys have not since, as we believe, received such honors. Even the premiums, as years have gone on and the university has developed, have by degrees been discontinued, except for the younger students. Medals and diplomas are the honors which young men are taught to strive for; even as soldiers who have distinguished themselves for valor receive commissions of promotion and medals from their approving country.

One matter, however, the writer does refer to, which has been a characteristic of Notre Dame from that first commencement, even to the commencement, fifty years later in this year of grace, 1895. She makes no dis-

inction amongst her students, save only to honor the deserving. The poor and the rich are here on a perfect equality; and are distinguished only by their intellect and their virtue. Indeed their Alma Mater takes special delight in honoring the students of modest means who make use of their golden opportunity to cultivate their minds and their hearts, and thus lift themselves to the plane of a noble manhood. Here is a true republic of letters, where no one finds any royal road to learning; but where, oftener than otherwise, the poor boy passes his wealthier fellows, receives the smiles of his Alma Mater, and goes forth equipped to lead in the battles of life.

This feature of college life, Father Sorin always encouraged. He was instinctively a believer in republican institutions, and was perfectly at home in these tendencies of the American character. Another cause led to the same result: Father Sorin had a great admiration for talent. He sought it everywhere, and had a quick power to discern it wherever it was to be found. Hence, the bright student was always a favorite with him. To the clear minded, active and studious young man, he always found himself closely drawn, and such a one knew that in Father Sorin he had an appreciative friend, without regard to the question of wealth or social standing. Intellectual young men have therefore always devotedly loved Notre Dame. They knew that here, at least, they were appreciated at their true worth.

III. ANOTHER PICTURE OF THE EARLY DAYS.

We cannot resist giving in this place a glance at scenes and persons at Notre Dame du Lac, as they ap-

peared to another eye witness, a little later, in the year 1845-46. This gentleman describes himself as at that time "a wild urchin of fifteen," who then put in his first appearance as a student at Notre Dame.

Early in November, 1845, he left Detroit, then a city of thirteen thousand inhabitants, for South Bend, Indiana; and after a weary day's ride over the miserable strap rail that covered the Michigan Central railroad tracks, reached its then terminus, at Marshall. A hundred and odd miles still remained to be traveled through the backwoods of Southern Michigan and Northern Indiana, which was accomplished within twenty-four hours, by hard driving over primitive roads. With others, driven in a rude conveyance, he reached the college just as the bell rang out a merry peal, and the few students gave three cheers for the eclipse of the moon, which had just taken place, Wednesday night, November 11, 1845. A moment later, all were in the college parlor, greeting the arrival of the Rt. Rev. Bishop Henni, then newly appointed, and since the venerable Archbishop of Milwaukee, who, unknown to the lad, had been one of his fellow travelers. At that meeting, also, was present the venerable Father Badin, founder of the Indian mission at Notre Dame, and former owner of the grounds, who was then for a time stationed at the college.

Our youthful student found the college consisting of a four-story building, 36x80, without any pretensions to architectural beauty. It was surmounted by a tower, upon which stood an iron cross 18 feet high. In the tower was a fine clock, on the dial of which he read the words, *tempus fugit*. The refectory was in care of Brother Patrick; it contained a reading stand

and tables, with benches for the accommodation of thirty or forty boys. Next to it was the kitchen in charge, very appropriately, of a Mr. Coffee. The study room was furnished in the most primitive manner, with desks about twelve feet long, to which were attached seats without backs. Monks could not wish for more penitential stools. They were evidently modeled after those in use when comfort was a secondary consideration to those in quest of knowledge.

The yard in front of the college contained about half an acre, with here and there a fine oak, while thence on to South Bend was a dense forest. The old stage roads ran, one to the east of the college one-fourth of a mile, and another, the most traveled (the present Niles road), to the west, at the foot of St. Mary's lake. The front yard fence was flanked by two small one-story cottages, one occupied by Mr. Steber as a little furnishing store; the other by the good old porter, Brother Cyprian, who was the shoemaker of the community. At the rear of the college, to the east, stood the Manual Labor establishment, having a tailor shop under care of Brother Augustus, and a printing office, under Brother Joseph. I remember well the good Brother and his two apprentices, who were working hard, printing, in a most wretched manner, "Mrs. Herbert and the Villagers." Still a little further back, stood the carpenter shop, a log building, under Brother William. To the east of it stood the blacksmith shop and the gardener's house.

To the right of you, to the left of you, in front of you, and behind you, reigned the primeval forest. There were not thirty acres of clearance in the whole section of land belonging to the college. Lakes St.

Joseph and St. Mary were there, beautiful as now, but with direct water communication between them. On the island was being completed the Brothers' Novitiate, a plain, tastefully designed, but wretchedly constructed brick building. Father Weinzopfen, a worthy German priest, lived on the island, acting as master of novices and as confessor to the Brothers and the students. I recollect him as a good, holy and zealous priest, one who was truly a martyr for his faith. Down by St. Mary's lake, near the present old barn, the first part of which was then building, stood the old log church, half of which was occupied by the Sisters of the Holy Cross, who were daily watching the completion of a small brick building near by, which early the next year became their mother-house at Notre Dame.

The professors were Fathers Sorin, Granger, Cointet, and Brother Gatien, assisted by Messrs. Dooner and Moses Letourneau, with old Brothers Francis and Stephen as prefects.

Father Sorin, as I recollect him, was then a spare, dark-complexioned man, active as a deer, with an eye that searched you from top to bottom at a glance. He was an excellent singer, and occasionally would play a bar or two on the clarionet, whilst, to my positive knowledge and experience, he was a first-class shot at marbles. His faith knew no bounds; he fully believed that he could convert all the surrounding people, and really worked in season and out of season for that great end.

Father Cointet was Father Sorin's chief assistant. I remember him as a rosy-faced, energetic, humble priest, a ripe scholar, and a devoted religious. I have seldom, if ever, met his equal in those qualities which

should be the prominent characteristics of a missionary priest. Father Granger had arrived the May before I came, and all that I now remember of him is his sweet smile, and also that his stock of English comprised little more than "yes! yes," accompanied by a gentle nod. God bless him! He has gained many to God by that meek "yes," and that sweet smile. Brother Gatien was a genius, an incomprehensible Frenchman! He was capable of doing anything and everything. He was at that early day the intellectual soul of the institution. Peace to his ashes! Mr. Gouesse, soon after a worthy priest, was the musician of the house, and did his best to form, from very poor material, a band of music. Moses L'Etourneau, brother of Father L'Etourneau, was our prefect, a most diligent disciplinarian; and, had his life been spared, would have been, beyond doubt, foremost in the ranks of his order today. Mr. Dooner taught English.

The preaching was done for us by the first priest ordained in the United States, the venerable Father Stephen Theodore Badin, who also taught the Catholic students catechism twice a week. Father Badin never kept any rule save his own, and, hence, was not a little troublesome to the community. But he was venerated, as he always must be, as the first priest ordained by Archbishop Carroll, the primal Bishop of Baltimore, and organizer of the church in the United States; venerated as the apostle whose field of labors extended over Kentucky and a great part of the northwestern territory; and specially here revered as one who had revived the missions of Allouez, and whose singular prescience had led him to select this beautiful spot in the wilderness as the seat of a great Catholic university. This univer-



REV. ALEXIS GRANGER, C. S. C.
FIRST VICE-PRESIDENT.

sity it was his privilege to see founded; and he was even permitted to aid in advancing its early growth. Though very old when I knew him, Father Badin never missed his daily meditations and spiritual readings; and well has his name gone down to posterity as a model missionary. He was born at Orleans, France, in 1768, the year before Napoleon, and died at Cincinnati, April 19, 1853. His life thus covered the greatest period in modern history; and he was himself one of the historical characters of that period.

IV. INCREASE OF STUDENTS.

As might well be understood, the list of students for several years continued to be a small one. In so new a country the wonder is that a college could be supported at all. In fact, for a time, the students came from the east rather than from the west, from the older states rather than from the new ones, of which latter Indiana itself was one.

The first catalogue, as near as can be determined, was issued in 1848. This was printed in Detroit. From it we learn that in that year the commencement exercises took place on the fourth day of July. Among the premiums awarded on that occasion was one to Thomas Lafontaine, of Huntington, Indiana, son of the chief of the Miamis. Students are named as from the states of Indiana, Michigan, Missouri, New York, Ohio and Pennsylvania.

At the commencement, in 1849, five years after receiving her charter, Notre Dame graduated her first student, as Bachelor of Arts, in the person of Neal H. Gillespie. Mr. Gillespie, afterwards the accomplished Father Gillespie, continued his studies in Rome where

he was ordained a priest in 1856, after which he entered the community of Notre Dame where he was appointed the fourth vice president, succeeding Father Shortis, who had received an honorary degree with him in 1849. Father Gillespie became an ornament to the faculty of Notre Dame; his fine literary tastes made him the worthy successor of Father Shawe in fostering the studies of belles lettres, rhetoric and the English language and literature, Father Gillespie was closely connected with many of the most distinguished families of the republic, being a first cousin of James Gillespie Blaine, and also nearly related to the Ewings and Shermans of Ohio. When Father Sorin came to inaugurate the work of printing and publishing at Notre Dame, he leaned with great confidence on the talents of Father Gillespie. Notre Dame owes very much to her first graduate.

In 1850, another catalogue, the second one, as it would seem, was printed in South Bend by "S. Colfax," as appears from the title page. Mr. Colfax afterwards became a distinguished man of the nation, Congressman, Speaker of the House of Representatives, and Vice-President of the United States. Both before and after his great career, he was the fast friend of Father Sorin and of Notre Dame, counseling, encouraging and sympathizing with the struggling enterprise. Often and often, his clear cut, bright and crisp little speeches to the students, left an impression for good and fired with a noble ambition the generous young men that listened to him. In the prospectus printed in this catalogue by Mr. Colfax, dated January 1, 1850, we find mention made of the Philharmonic Society and the St. Aloysius Debating Society, associ-

ations that long continued to gather into their folds the musical, literary and dramatic genius of the students of Notre Dame. Fifty-six students are shown in this catalogue, besides thirteen students in theology. Notre Dame was advancing.

V. OTHER IMPROVEMENTS.

In 1844, at the same time that the college charter was obtained from the Legislature through the friendly offices of Mr. Defrees, that gentleman also obtained a charter for the Manual Labor School, in which boys are taught useful trades and at the same time receive a good English education. In connection with this school, and indeed as parts of it were erected the various shops needed in the work of the community, carpenter, cabinet, blacksmith, shoemaker, tailor, etc. Boys were also taught bricklaying, gardening and farming, until the hum of industry was heard on every side.

We have seen in Mr. Keegan's notice of the first commencement exercises that the visitors came through the woods from South Bend, and that the music band approaching from the town on that day was heard long before it could be seen coming through the forest. This condition was rapidly changed from year to year by the strong arms of the industrious Brothers of St. Joseph, until the trees, even to the roots, were removed, and the beautiful farm as we have it now was lifted to the sunlight. Only on the island and on the margin of the lakes were the native groves preserved, while, as if to make up in some measure for the despoiling of nature, lines of maples, evergreens and other ornamental trees, were planted along the high-

ways and through the beautiful parks and grounds about the university. The result is that nowhere perhaps in all the county is there a more lovely approach to noble buildings than through the finely shaded avenues and parks of Notre Dame.

Indeed, as has been well said, the sense of the beautiful, inspired by the fair surroundings, has had no little to do with the success of Notre Dame as an educational institution. Milton complains that Cambridge has no pleasant walks or soft shades, suited for the haunts of the muses, but the future poet who calls Notre Dame his Alma Mater will have no such complaint to make. A lovely landscape stretches away on every side as far as the eye can reach, save where it is limited by the distant hills or forests. To the south, not two miles off, lies the now pleasant and prosperous city of South Bend, one of the chief manufacturing centers of the country. The high-wooded banks of the St. Joseph, one mile to the west, are crowned with the picturesque buildings of St. Mary's Academy.

Between the academy and the college is St. Mary's lake, while to the north, connected with it, is St. Joseph's. In the meadow between the lakes rises the island, wooded to the north, and with a sunny vineyard and shade trees on the south. On this island is now situated the professed house of the community, on the site of the former novitiate, and, in front, the venerated chapel of our Lady of the Angels, or the Portiuncula, modeled after the original of St. Francis in Italy. A continuous native grove embraces both lakes, with the meadow and island between. Nestled within this grove, on the banks of St. Mary's lake, is St. Aloysius' novitiate, now the seminary, well-

beloved of many a zealous priest who here became learned in the science of the saints. In the rear of this grove, but still on the banks of St. Mary's lake, is the sylvan cemetery of the community, where rest from their labors those who have toiled even to the close of day in the Master's vineyard. On the high northern shore of St. Joseph's lake rises the present stately novitiate, the old missionary's home.

Perhaps no more glorious spectacle could be witnessed than the solemn annual procession through these grounds on the feast of Corpus Christi. As the reverend line of priests and people wind around St. Joseph's lake, chanting the sacred office of the church, it is a sight to give joy to the soul of the Christian, and delight to the eye and the ear of the artist. Quite another scene is presented on Commencement Day, as hundreds gather on the banks of the same charming lake to view the spirited contests of the boat clubs over the waters. The regattas at Notre Dame attract multitudes of visitors. No college in the land has a finer sheet of water for boating and swimming in the summer, or for skating in the winter.

But it is not only on the great days of the year, but at all times, that these scenes attract the willing steps of the art-loving and the religious. Softer shades or more inviting walks, especially than those bordering on St. Joseph's lake, neither poet nor hermit could desire. Nor is it only these retired groves and lakelets that minister to the love of the fair and the good; even the daily recreation grounds, the college parks, the gardens and the outlying farm itself, are arranged and cultivated with an eye to the beautiful, as well as to the useful; and it has become a current observation on

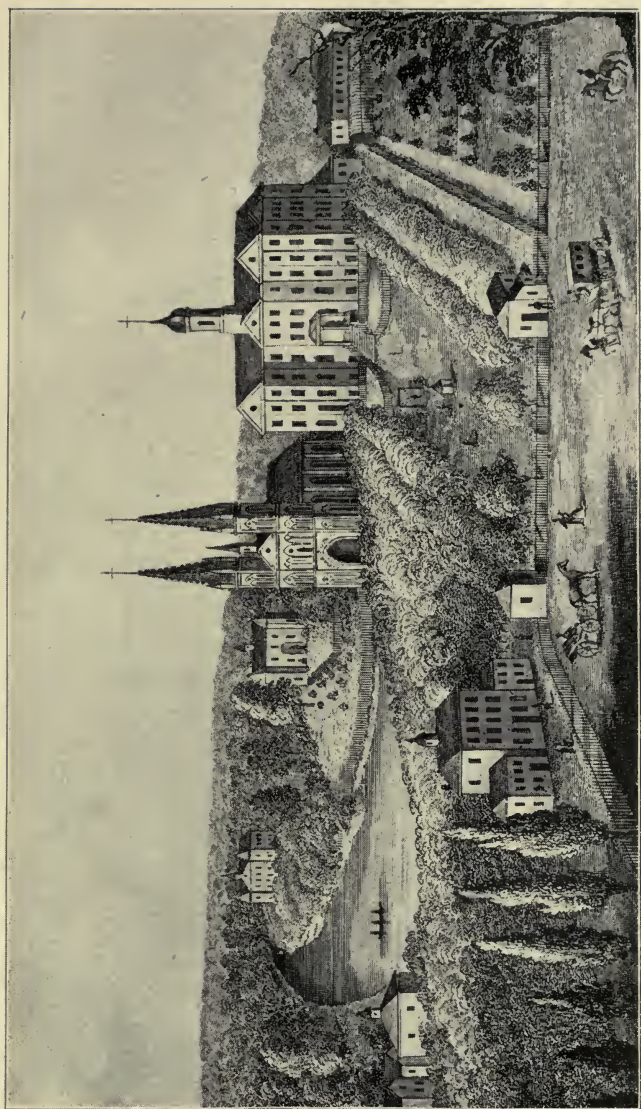
the part of strangers that there are no finer grounds anywhere in the country than those of Notre Dame.

VI. AN ERA OF PROSPERITY.

The period of success which set in with the year 1845, continued uninterrupted for many years. The ground was cleared and beautified. Needed buildings were erected. The members of the community grew in numbers and efficiency. The students increased and improved from year to year. The county around was prospering. South Bend, our near neighbor, passed from a village to a town. Across Lake Michigan Chicago was developing into a great city.

In 1851, the Lake Shore, or, as it was then called, the Northern Indiana & Southern Michigan, railroad was completed to and through South Bend, and soon reached Chicago. This was a matter of immense interest to the growing university. Formerly all traffic was by the river from Lake Michigan, or by stage and wagon road. Now, however, passenger travel and the sending and bringing of produce was greatly eased and accelerated. Students, too, were enabled to come in more readily. One result of this improvement in our communications with the outside world was a large increase in students from the west, particularly from Chicago, from which place there had for a time been no students.

Since that time other steam railroads have added to our facilities of communication with the outside world, until to-day there enter and depart from South Bend no less than five trunk lines—the Lake Shore, the Michigan Central, the Grand Trunk, the Vandalia, and the Indiana, Illinois & Iowa, otherwise known as the Three I's.



SECOND COLLEGE BUILDING, 1844-65.

In 1851 also, Notre Dame was given a post office of her own, a favor due to the kind interposition of Henry Clay, the former friend of Father Richard, then a member of the United States senate, and who had become one of the greatest of American statesmen. Notre Dame loves to cherish the memory of those who were friends to her in the hour of need.

In 1853, so prosperous had become the university, and so great the need of more room, that the two wings originally designed, each forty by sixty feet, were added to the original central building. The "double hammer," as Father Sorin had called the Vincennes' architects plan, the plan first designed at old St. Peter's, was now completed; and it was felt that the buildings were now sufficiently large and commodious to last for a generation.

VII. A SEASON OF TROUBLE.

As if to check too exultant a feeling of success on the part of the industrious and indomitable community the clouds were suffered to lower over their horizon, and a fearful inroad was made upon the health and even the lives of the inmates. The cholera, as stated by Father Gillespie, in the book of the "silver jubilee" had ravaged parts of the United States, but the danger seemed already passed, when, in the summer of 1854, many of the community were attacked. Among the first taken away was Father Cointet. His health had been shaken by a residence in New Orleans, where obedience had placed him at the head of an orphan asylum conducted by the Congregation of the Holy Cross. He had returned in the spring of 1854, and his attendance on the extensive missions around Notre Dame had im-

proved his general health. Still he was not strong enough to resist the attack of the disease, and in the month of August he passed from his labors, regretted by all, but by none so much as by his close friend and old companion, the founder of Notre Dame. His loss, humanly speaking, seemed irreparable; and, when added to the loss of Father Curley, a zealous young priest ordained the year before, and of some twenty other members of the community, seemed to threaten Notre Dame with utter destruction.

The clouds were lowering truly. In September when the students returned the professors were not yet recovered from the attack; for though over twenty members of the community died, yet more, we might say all, had been taken down by the disease, and were still suffering from its effects. The college had been a hospital for the sick—it had to be renovated from top to bottom; the work usually done in vacation time was all in the hands of the few who could manage to crawl around. It was indeed a severe trial to this heroic little band, even more trying than had been the poverty, cold, and exposure of their first winter at Notre Dame du Lac.

Another source of anxiety remained, though for years efforts had been made to remove it. We refer to the marshy ground between the two lakelets, which, in the opinion of all, was the cause of much of the sickness. The property of the University did not then extend to the river; and owing to a misunderstanding with the owner of the land between the lakes and the river, through which ran the outlet of the lakes, the low ground could not be drained. To these troubles we must add embarrassments in money matters, the

erection of new buildings having entailed a debt which might have been easily met in ordinary circumstances, but which now weighed heavily on the weakened community. But Father Sorin never lost his confidence in God, never for a moment doubted the protection of the Mother of the Redeemer, to whom he had on that first day of his arrival dedicated these grounds, the institution and the community of the Holy Cross. His confidence was repaid. The summer of 1854 was the dark hour before the dawn of a new and more flourishing era for Notre Dame. The man who had so long refused to sell the land between the lakes and the river, or to allow the water of the lakes to be lowered through the ravine entering the river, now came forward and offered to sell the land on even better terms than had been proposed to him. The land was bought and the lakes lowered, much to the improvement of the health and beauty of the establishment. Through that same ravine, and all the way from the university grounds to the river has been since constructed a trunk sewer; and since that time Notre Dame has been one of the healthiest, as it is one of the most beautiful places in the world.

Another advantage obtained from this purchase, but not appreciated at the time, was the procurement of the beautiful high grounds on the banks of the St. Joseph where St. Mary's Academy has since been erected. Kind and liberal friends also came to the assistance of the chastened congregation, amongst them Mr. and Mrs. Phelan, of Lancaster, Ohio, whose names will always be held in grateful recollection as two of the most generous benefactors of Notre Dame. The dawn of a brighter day was indeed breaking.

VIII. BRIGHTER DAYS.

It was according to the original design of Father Sorin that a house for the Sisters of the Holy Cross should be established in connection with the university, and we have seen that such an establishment was actually begun. When, however, Father Sorin, in compliance with the requests of many parents, proposed to begin at Notre Dame an academy for the education of young ladies, the Bishop of Vincennes made strenuous objections; principally for the reason that the Sisters of Providence had an academy at Terre Haute, and that there would not be room for another in the diocese. Time has shown that this apprehension was unfounded, however it might appear at that day. There has been ample room for the development of both of the beautiful St. Mary's, that of the Woods and that at Notre Dame.

However, yielding to the wish of his Bishop, and having procured permission from the Bishop of Detroit, Father Sorin concluded to fix the new school at Bertrand in Michigan, six miles north of Notre Dame. where an academy building was completed in 1846. A little later Providence sent to Father Sorin a pious and talented young lady, who was destined to be to the Sisters of the Holy Cross almost what he was himself to the congregation of priests and brothers. Miss Eliza Maria Gillespie, sister of Father Gillespie, had left the gay life of Washington City, where she had reigned as a queen, in the family of her relative, Thomas Ewing, then Secretary of State under the elder President Harrison, and, determining to lead a religious life, was on her way to enter the novitiate of the Sisters of Mercy at Chicago; when she called to pay her farewell to her

reverend brother at Notre Dame. Father Sorin became at once convinced that Miss Gillespie was designed by Providence to take charge of his young community at Bertrand ; and she was also herself finally convinced that this was the will of heaven. She was accordingly sent to France to make her novitiate, and in due time received the veil from the hands of Father Moreau, then Superior General of the Order of the Holy Cross. After which she returned, and under the name of Mother Angela, became Superior of the infant community, which at once began to prosper under her direction.

In 1855 the objections of the ordinary of the diocese having been removed, the academy and mother house of the order was transferred to its present beautiful location on the high banks of the St. Joseph, one mile from Notre Dame. St. Mary's Academy has greatly prospered since then, many parents finding it convenient to send their sons to Notre Dame, and, at the same time, their daughters to St. Mary's Academy. From St. Mary's, as well as from Notre Dame, other schools have gone out and been established in various towns and cities throughout the land, from Baltimore and Washington, even to the extreme west at Ogden and San Francisco.

From the first there have been bells at Notre Dame, but it was not until 1856 that the famous chime of twenty-three bells arrived from France and were put up in the belfry of the church and attached to the musical cylinder, where they have since given forth the sweetest melodies of Christian music. In November of that year the bells were solemnly blessed in the presence of a large concourse of people. Eloquent ser-

mons were delivered on the occasion by Achbishop Purcell of Cincinnati and Bishop Henni of Milwaukee.

From 1856 until the erection of the grand chimes in St. Joseph's Cathedral, Buffalo, New York, these chimes at Notre Dame, ranging in weight from 14 to 1,400 lbs., and rung by clock work, were the finest in America. The ornamentation on the bells is very elaborate, and finely executed. No music in the world, as we believe, is more pleasing than on a sweet summer evening, after all the world is hushed to rest, to listen to the melody of some holy song, as the Ave Maria's Stella, borne from these bells and floating over the surface of the two beautiful lakes that rest almost beneath the walls of the church, the sound thence taken up in echoes by the forests fringing their borders, and carried for miles in waves of harmony.

The position of the the chimes in the new Church of the Sacret Heart is now over a hundred feet above the surface of the earth. Beneath it, in the same tower, swings the greatest, as it is the deepest, strongest and sweetest church bell in the United States, tuned to sound in harmony with, and as a part of the sweet chimes above. This glorious bell weighs 15,400 pounds, and its sonorous voice has been heard at a distance of twenty-five miles; yet its sound, even under the church, tower, is most musical to the ear, sublime though it be as the artillery of heaven.

In 1857 a great joy was afforded the zealous children of the congregation of the Holy Cross, whose constitution and rules then received the highest sanction of the church, being approved by His Holiness Pope Pius the IX., on the 13th of May in that year.

In 1858, a distinct mark of the great advance of the

church in the state was shown by the erection in that year of the northern part of Indiana into a separate diocese; when the Rt. Rev. John Henry Luers was made first bishop of Fort Wayne. Soon after his ordination, the new bishop, to the great delight of Notre Dame and all its inmates, paid his first visit to the University.

Thus was the cup of joy full again to overflowing. Yet Father Sorin and his co-workers looked forward to still greater things. The promise of a glorious future seemed to be present in everything that was undertaken.

IX. CHIMES AT MIDNIGHT.

Beauty's spirit lingers
 O'er the spot I love;
 Well I know that angel fingers
 Paint the blue above;
 Well I know they listen
 To the vesper song,
 Where the silent planets glisten,
 As they float along:
 Listen to the chiming
 Praises of the Lamb,
 As they tremble from the rhyming
 Bells of Notre Dame.

Swell ye sounds, caressing,
 On the midnight air;
 All this silence, bathed in blessing,
 Wake to God and prayer.
 Wearied man is sleeping
 From the toilsome day,
 Tune the soft dreams o'er him creeping,
 Music, watch and pray.

Lo, the forest, looming
On the distant calm,
Echoes back your silvery booming,
Bells of Notre Dame!

When the morning lightens
On the eastern sky,
And the spire-top glows and brightens,
As the sun rolls nigh,
Shed your peals to duty
O'er the earth impearled,
Give to sparkling morning beauty,
Tongue to rouse the world:
As your songs of gladness,
Matin hymn and psalm,
Wake our souls and cheer their sadness,
Bells of Notre Dame!



MILITARY COMPANIES.



'VARSITY FOOT BALL TEAM.

V.

THE WAR PERIOD.

I. NOTRE DAME IN THE WAR FOR THE UNION.

On the coming on of the war for the Union, the character of the growing community was put to a new test. With true religion and a correct system of education, goes also love of country. But the sons and daughters of the Holy Cross were equal to the test.

Even on his first arrival in America, as we have already seen, Father Sorin was penetrated with an admiration for American institutions and an ardent love for the American people. It became a part of his daily life. An American by adoption, he became one in mind and heart, insomuch that on his several visits to Europe, such was his known predilection for the American character and for American ideas, that in Paris and in Rome, even by the pope himself, he was distinctively styled **THE AMERICAN**.

Father Sorin not only gave his best affections to his adopted country, but instilled the same into the hearts of his associates. Hence we may say that Notre Dame never was a foreign institution, but one in which every American felt himself perfectly at home. In illustration of this, it may be noted that of his two reverend nephews who here joined the order, one, the elder, seeming to remain too much a Frenchman to suit the

taste of his uncle, was, though otherwise an excellent priest, sent back to France. "My dear son," said he, "France is for the French, America is for Americans. I have engaged your passage for Europe." He would not keep around him any one who did not share his predilection for the American people; that was a heresy which he could not forgive.

To the mind of Father Sorin the American character was best represented in Washington, for whom he always manifested a great veneration. Washington's birthday has always been a gala day at Notre Dame, even at a time when it was neglected in other places; and the name of Washington Hall will always remind us of that pleasant evening in February, now many years ago, when this festive room was so named and appropriately dedicated by Father Sorin, and when it was adorned with the benevolent portrait of the Father of his Country.

It is therefore no cause of surprise that Notre Dame and St. Mary's took so active a part in the war. There was perhaps not a battle field during the four years of that noble strife on which the blood of students of Notre Dame was not shed for the Union cause, which they felt to be also the cause of liberty, equal rights, and good government.

Numberless sisters, with Father Sorin's blessing, and led by Mother Angela herself, left the quiet shades of St. Mary's, and gave themselves to toilsome nights and days in the hospitals of the south and the west; and to this day many a veteran recalls with moistened eyes the presence of those angels of mercy who were to him in place of mother, wife or sister, and to whose gentle care he owes his life.

From Notre Dame no less than seven priests went as chaplains in the army; Fathers William Corby, Peter P. Cooney, Joseph C. Carrier, Paul Gillen, James Dillon, Joseph Leveque, and Father Bourget. Of these patriotic chaplains of the Holy Cross the last three, from exposure contracted diseases which ended in death.

Father Cooney, now venerable in years and enfeebled from his arduous service, has in course of preparation a work upon the history of the Catholic church in relation to the war for the Union, dealing in particular, as we understand, with his personal experience in the armies of Rosecrans, the commander whom he loves and reveres above all others.

Father Carrier, since known as a distinguished scientist, and now for some time resident at St. Laurent College, near Montreal, also delights, both in writing and in conversation, to recall his experience in the armies of Grant and Sherman. That Father Carrier's Americanism is of the intenser quality may be inferred from the following incident which he relates of a visit made by him, soon after the war, to Napoleon III., then in the splendor of his power.

"On my arrival at the entrance to the palace," says Father Carrier, "I was met by one of the guards who demanded to know my business. 'I wish to see the Emperor,' said I. 'Are you a soldier?' asked the guard. 'Greater than that,' I responded. 'Perhaps you are a lieutenant?' 'Greater than that,' said I. 'Can it be that you are a general?' 'Greater than that!' said I, drawing myself up to my full height. 'Are you a prince?' questioned the guard. 'Greater than that,' I again replied. 'Surely you are not a king,'

said the mystified guardian of the palace. 'Ah! far greater than that,' I replied. 'Pray, then, who are you?' asked the much puzzled man. Looking him in the face, I answered with all the dignity at my command, 'I am an American citizen!' It is needless to say that I was soon piloted into the private apartments of his majesty; and that later on, when I related the joke I had played on the guard, the Emperor enjoyed it quite as much as I did myself."

Father Corby has already brought out his graphic "Memoirs of Chaplain Life," in which we may trace his own, and also Father Gillen's and Father James Dillon's heroic work of charity in the armies of the Potomac, under McClellan, Burnside, Hooker, Meade, and Grant.

One scene, at least, in Father Corby's chaplain life, is historical, and will endure in the memory of men so long as the history of the Army of the Potomac is read. It is his sublime act of giving absolution to the soldiers going into battle on the field of Gettysburg. The circumstances are told to us as follows by General St. Clair Mulholland, then a colonel in the famous Irish Brigade: "Now (as the Third Corps is being pressed back) help is called for and Hancock tells Caldwell to have his men ready. 'Fall in!' and the men run to their places. 'Take arms!' and the four brigades of Zook, Cross, Brook and Kelly are ready for the fray. There are yet a few minutes to spare before starting and the time is occupied by one of the most impressive religious ceremonies I have ever witnessed. The Irish Brigade, which had been formerly commanded by General Thomas Francis Meagher and whose green flag was unfurled in every battle in which

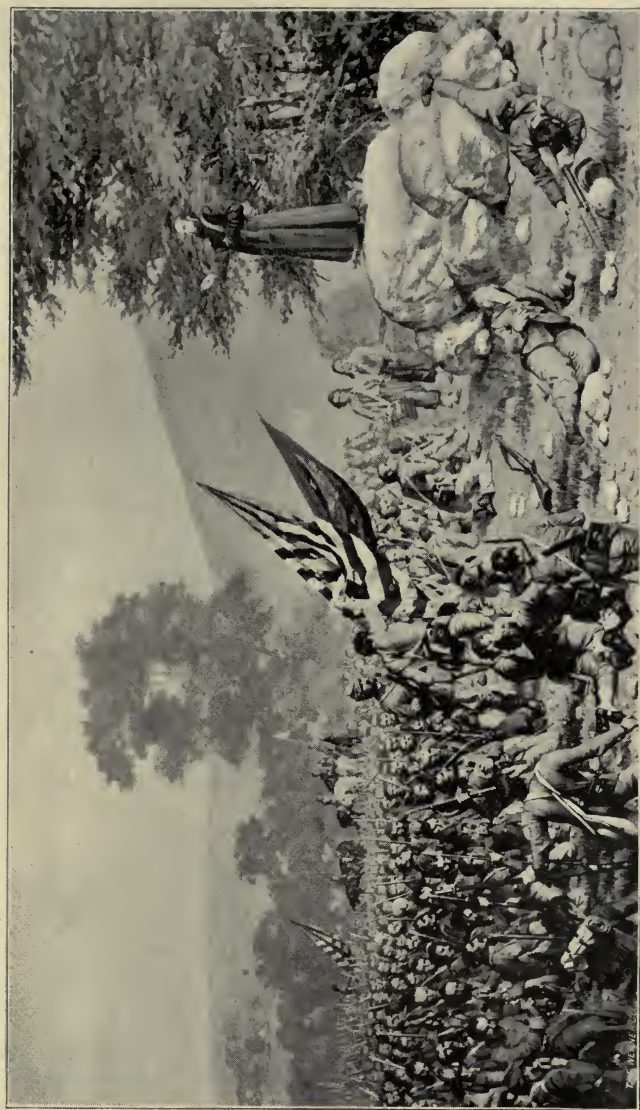
the Army of the Potomac was engaged, from the first Bull Run to Appomattox and which was now commanded by Colonel Patrick Kelly of the Eighty-eighth New York, formed a part of this division. The brigade stood in column of regiments, closed in mass. As a large majority of its members were Catholics, the Chaplain of the Brigade, the Rev. William Corby, proposed to give a general absolution to all the men before going into the fight. While this is customary in the armies of Catholic countries in Europe, it was perhaps the first time it was ever witnessed on this continent, unless, indeed, the grim old warrior, Ponce de Leon, as he tramped through the everglades of Florida, in search of the Fountain of Youth, or De Soto, on his march to the Missississippi, indulged this act of devotion. Father Corby stood on a large rock in front of the brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition and firmly resolving to embrace the first opportunity of confessing his sins, urging them to do their duty and reminding them of the high and sacred nature of their trust as soldiers, and the noble object for which they fought. . . . The brigade was standing at 'order, arms!' As he closed his address, every man, Catholic and non-Catholic, fell on his knees with his head bowed down. Then, stretching his right hand towards the brigade, Father Corby pronounced the words of the absolution.

The scene was more than impressive; it was awe-inspiring. Near by stood a brilliant throng of officers who had gathered to witness this very unusual occurrence and while there was profound silence in the ranks

of the Second Corps, yet over to the left, out by the peach orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of the battle rose and swelled and re-echoed through the woods, making music more sublime than ever sounded through Cathedral aisle. The act seemed to be in harmony with the surroundings. I do not think that there was a man in the brigade who did not offer up a heart-felt prayer. For some it was their last; they knelt there in their grave clothes. In less than half an hour many of them were numbered with the dead of July 2. Who can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance was supplied in the incidents of the fight. That heart would be incorrigible, indeed, which the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

That great scene, Father Corby on the rock, with his hand raised above the kneeling brigade, and in presence of General Hancock and the officers of the second corps, with uncovered heads, on the field of Gettysburg, has already attracted the attention of the artist. There is perhaps no battle scene of the war better fitted for a painting in which the moral sublime of the soul is united with the heroic grandeur of the battle field. In 1893, Father Corby was decorated by the State of New York with a medal of honor, as a "Gettysburg Veteran."

Besides these chaplains who went directly from Notre Dame, many others who knew the university as their Alma Mater, found their way to the tented fields of the South to alleviate the spiritual and physical wants



FATHER CORBY AT GETTYSBURG.

of the soldiers of the Republic. Among them none was more worthy, none more respected by Notre Dame than the Rev. E. B. Kilroy. It was, indeed, an age of heroes.

Military exercises had always been encouraged by Father Sorin, in part for the excellent physical training and gentlemanly bearing and manner which they were calculated to impart to the young men. In the spring of 1859, William F. Lynch was a student at Notre Dame. He was a skillful tactician who had been trained to an enthusiastic love of military affairs under Colonel Elmer Ellsworth, of Zouave fame in Chicago, afterwards a martyr hero of the war.

Captain Lynch, as he soon came to be called, learning of Father Sorin's partiality to military companies, soon had one formed among the students of the senior department. From their captain's memory of the picturesque zouave uniform, or perhaps from Father Sorin's admiration of Washington and the soldiers of the Revolution, or from both causes combined, the new company adopted the buff and blue uniform of the Revolutionary soldiers, and took the name of the Continental Cadets. A company was also formed from the junior students, and these were called the Washington Cadets. The Continental Cadets excited a genuine interest in military affairs, not only at Notre Dame, but also in South Bend and the surrounding country. The military was an unaccustomed sight in those days, many persons never having seen a company drill or march in serried ranks before. Alas, the sight became common enough very soon. Almost every member of the Continental Cadets became a real soldier in the army, and none were braver men or truer patriots.

Many of them became distinguished; many more took their place in the private ranks, content so that they did their duty well. They were of the unknown, unheralded heroes; whether sick, or wounded, or dead, they were of the mighty majority who finally restored the union. Captain Lynch himself became Colonel of the 58th Illinois infantry, and afterwards a Brigadier-General, commanding a division in the southwest, where he was fatally wounded, though he survived a few years. Robert W. Healy, a noble young man, also attained the rank of General, and was highly appreciated by General Grant for his great services.

Notre Dame is honored in her loyal soldier students, who showed, even by the shedding of their blood, how deeply inculcated were the lessons of patriotism which they had received from their Alma Mater.

II. A THIRD COLLEGE BUILDING.

One result of the war was the great influx of students from the border states. The number had heretofore slowly but steadily increased, from one to one hundred or over. Father Sorin had often said that if he had two hundred students, he would feel that the future of the institution was assured. But with the coming on of the war the two hundred limit was soon reached and passed.

On November 3, 1863, there was rejoicing at Notre Dame. In the evening every window light in the old college was lit with its separate candle; there being neither gas nor electric light in those days. The enthusiastic youth, John R. Dinnen, and his numerous assistants placed, lit and guarded the candles. He is now the grave and Rev. Father Dinnen of Lafayette,

Indiana. In Brother Peter's garden, in front, the whole community gathered, and, with Father Sorin in the lead, broke forth into the triumphant magnificat. It was indeed a great day, for two hundred and thirty students had registered at Notre Dame.

After that came three, four, and even five hundred students who pressed for admittance, until every inch of room was crowded and the halls were overflowing. Even Washington Hall was appropriated to college uses. It soon became apparent that the enlarged college edifice of 1853, ample as it then seemed, was altogether inadequate for the present needs. Accordingly, in 1865, preparations were made to take down that building, and erect a larger and more modern structure.

Much of the prosperity of the time was also undoubtedly due to the presence then at Notre Dame of a man of uncommon ability and force of character. Father Patrick Dillon, a young man of twenty-six, became vice-president of the university in 1858, and retained that office, with some intervals, until 1865. During the period while Father Patrick (as he was called, to distinguish him from his brother, Father James Dillon, afterwards a chaplain in the army) was vice-president; and during the year or more thereafter, when he was himself president, great work was done at Notre Dame. Father Patrick was a man of the greatest executive ability and of most excellent judgment; and Father Sorin was well content to leave the charge of affairs in the hands of so capable a lieutenant. It was the period when Notre Dame passed from the time of inexperience, and trial, and youthful hope, to the time of full maturity and vigor. Not only were students increased

in number, and financial matters placed on a surer footing; but views for the conduct of the affairs of the institution were, in proportion, liberalized and enlarged, and the university better adapted to the needs of the country.

Father Patrick, greatly aided by Professor Lucius G. Tong, his able assistant, and who continued the work after his untimely death, enlarged and completed the development of the commercial course of the university. There was then an urgent demand manifested for educated young men in commercial pursuits, and Notre Dame, in complying with this demand, soon began to send out these graduates in large numbers. This development of the commercial course was of the utmost value to the university at that time; and the superior character of the young men graduated did very much to make the institution known, and to bring in a high class of students also for the other collegiate courses.

Under Father Patrick, and for similar reasons, was first established and developed the scientific course of studies, as distinguished from the classical course. Before this time the sciences were taught in connection with the learned languages, and degrees were awarded only in the classical course. In addition to the degrees of Bachelor of Arts and Master of Arts, were now, therefore, given the degrees of Bachelor of Science and Master of Science. The first graduate to receive the degree of B. S. was Dr. John Cassidy, now the accomplished physician, of South Bend, who took his degree in 1865.

In this connection also a beginning was made in the study of Medicine under the Rev. Father Neyron, then



REV. PATRICK DILLON, C. S. C.
SECOND PRESIDENT.

a resident clergyman, formerly pastor at New Albany, Indiana. Father Neyron had been a skillful and learned physician before he became a priest. He was a surgeon in Napoleon's army, and participated in the Russian campaign, and also at Waterloo where he was captured by the British.

But the greatest work done under the administration of Father Dillon, considering the wonderful executive ability and admirable business talent shown by him, was the erection of the new college building in 1865. In June the old building was taken down and by September the new one was ready for the students. There was a multitude of workmen during the summer, and the work done was a marvel, in excellence no less than in quantity; yet everything moved like clock-work under direction of the master mind in charge.

The building thus erected was 160 feet in length, 80 feet in width, and six stories high, surmounted by a colossal statue of NOTRE DAME. On the 31st of May, 1866, the new edifice was dedicated and the statue blessed by Archbishop Spalding, of Baltimore, assisted by five bishops and a great number of priests, and in the presence of the largest concourse of people ever gathered at Notre Dame.

Soon after the dedication of the new Notre Dame, Father Dillon, as if his life work were done, retired from the presidency of the University which he had so greatly honored, and going to France to attend a general Chapter of the Congregation, was afterwards promoted to the position of Assistant General. He remained in France for two years, after which he returned to America, filling for a short time the posi-

tion of pastor of St. Patrick's Church in Chicago, where he died after a short illness, November 15, 1868. He was one of the great men of Notre Dame.

III. THE AVE MARIA.

In May, 1865, Father Sorin carried into effect a design which he had long meditated, in beginning the publication of a periodical in honor of the Blessed Virgin, Mother of God. As with many of his other enterprises, so in this; numerous persons, even friends and sympathizers, shook their heads when he commenced the undertaking. The newspaper, or the magazine, they said, whichever it might be, would most surely be a failure. But Father Sorin's faith was boundless. It was of that kind which removes mountains. Boundless also was his devotion to the Blessed Mother of God. To her special protection he implicitly believed were due all the great things that had hitherto been done in this place for the honor of God and the good of our fellow men.

He therefore went ahead without a particle of misgiving as to the result of his venture. Yet his own labor, care and vigilance in the work were indefatigable. He was a firm believer in the maxim that God helps those that help themselves. It had never been his habit to fold his hands and leave his work to heaven. He worked himself, and God with him. It was a favorite saying of his that when God had great things to do he raised up men capable of doing the work.

The new journal was named the Ave Maria. The first two numbers were published in Chicago, Father Sorin sending Professor Paul Broder, a distinguished scholar then at the university, to superintend the

work. At the end of that time a printing press with material was set up here and Mr. Alfred M. Talley, an old Chicago printer, put in charge. Father Sorin was himself at first, and for a long time, editor, aided by Mother Angela, of St. Mary's.

The event has justified Father Sorin's faith, devotion and indomitable toil. The "Ave Maria" has become one of the great religious journals of the world, circulating not only in this country, but in every corner of the globe wherever the English language is spoken by devout Catholics. The weekly circulation has long passed twenty thousand.

In 1866, Father Gillespie returned from France where he had been for three years, and soon after became editor of the "Ave Maria," which place he continued to occupy until his lamented and untimely death in 1874. Soon after Father Gillespie's death the conduct of the "Ave Maria" fell solely into the charge of the present efficient editor, the Rev. Daniel E. Hudson, under whom Our Lady's journal has become as highly literary and beautiful as it has always been devotional and religious. Father Hudson came to Notre Dame a New England youth, bathed in the culture and fine literary taste of Boston; and he has given to the "Ave Maria" the elegance and purity of diction of the old Atlantic Monthly. The "Ave Maria" has been in some respects, as great a work for the advancement of the interests of religion and literature, as has been the university itself.

IV. A RETROSPECT.

Success had thus crowned in a wonderful degree the work of the humble but earnest toilers. The seed

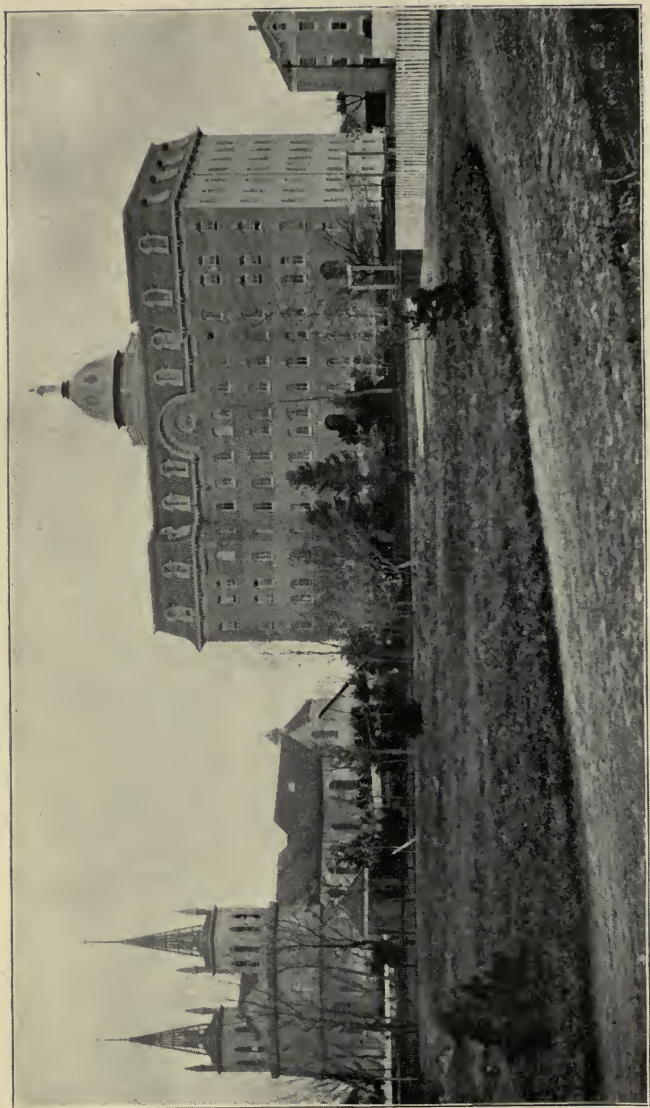
sown in 1842 had ripened into a most bountiful harvest in 1866.

Such had Notre Dame become, with its attractive scenery, its cultivated acres, its pleasant grounds, its commodious buildings, its well-ordered course of studies and its conscientious and kindly care for the morals, the health and the intellectual advancement of its numerous body of students. When and how had this been done? We have tried to tell. Not in one year, or from one cause, or by one man, but, under God, chiefly by one. It was under Providence, the quiet, steady growth of nearly one fourth a century, based at once upon the experience of the Christian ages, and upon the ready tact which could adapt that experience to the needs of a new and rapidly developing country. To its accomplishment many minds of the first order, many self-sacrificing spirits, had devoted their best energies, from the time of small but hopeful beginnings, in 1842, to that of comparative vigor and maturity, in 1866.

Soon after this time, in a poetical address to Father Sorin, congratulating him and his associates upon the assured success of their labors, the following thoughts, in illustration of the origin, growth and prospects of the university, were indulged in. The lines were much admired by the late Prof. Joseph A. Lyons, and chiefly for that reason, and on account of their historical suggestions, they are here appended :

V. NOTRE DAME.

As our Union sprang to life
From riven Europe's flying bands,
Strong with the strife
Of those old lands,



THIRD COLLEGE BUILDING, 1865.

And rich with culture of their years,
In one short century
A nation great and free,
The best alone her peers:
So this fair pile
Which here the while
Beneath religious smile
Pale learning rears,
By exile hands from many lands,
In this sweet valley on the virgin earth,
Her total time, from feeble birth
And hopes and fears,
To full-grown vigor, beautiful and grand,
Her children's pride, the blessing of the land,
Counts scarce one fourth a hundred years.

Old England points, with noble pride,
To fanes where science, art, reside,
As well doth Spain and Germany,
And lovely France and Italy,
And many a land beside :
These are the fruits of centuries,
Of thought and toil and power's decrees ;
Nor ever ill their glorious fame betide.

And in our favored clime,
The sister states
Of many a classic hall may boast,
Whose open gates
Receive the earnest youthful host,
Aglow for learning's festivals :
Free classic halls,
As rich in fruit and promise, if less known to time.

But generous bequests
And state endowments nurtured these,
As those by kings' bequests
Were formed, and by the rolling centuries.

What shall be said
If learning's fount is fed
By neither grateful dew of years,
Spring floods of wealth, nor aught power's channel bears ;
But in the desert rise,
Fed by the friendly skies,
The meed of prayer and toil
To cheer the arid soil,—
The gift of faith, the pledge of love
The sign of blessing from above,
Kind heaven's approving prize !
O happy task, beloved of heaven,
To thee and thy companions given,
From that auspicious evening bright,
When, clothed in robes of snow, baptismal white,
This virgin forest burst upon thy raptured sight !
Then rose thy vow to heaven's Queen
That she would bless the lovely scene
And make its shades her dear retreat,
Religious home and learning's seat.
And since that hour
The special power
Of Mary, Queen,
Is felt and seen,
In every shield from harm,
In every added charm,
That marks the pleasing progress made
From forest glade to culture's classic shade.
From her sweet name, the land and lake,
Well pleased, their lovely title take
Hers was the cot beside the pool,
Where one small scholar came to school
And hers the present structure grand,
Where hundreds crowd from all the land;
Her praise so long the soft melodeon sung,
And hers is from the mighty organ rung;
Hers is the magic rhyme
Of sweetly flowing chime;
And hers the monster bell's sonorous sound sublime.

Where once the warrior cry
Made horrid discord on the midnight sky,
There songs of praise
Meek voices raise,
And Christian love is borne on high.

Around thee stand
A levite band
Who issue forth to save the land.
While 'neath thy care
Blest maidens rear,
In all sweet grace,
The future matrons of the land,
And from these halls
Their country calls,
Each rolling year,
Her sons, to cheer
Her heart again,
And give the nation better men.

And where all this appears
Scarce more than one-score years
Saw but primeval wilderness,
The home of beasts, and men in savage dress.
What means were thine,
This gracious change divine,
To bring o'er nature's rugged shrine,
Blest Founder, venerable, wise, benign?
Those, only those,
The good man knows;
Those, only those,
That God bestows.
His blessings rest upon thy toil,
His saints and angels guard the soil;
And thy best cheer is Mary's smile,
As borne on breezes free,
By hills and plains, by land and sea,
Her angel AVÈ floats the while,
And beareth thine and her sweet praise o'er many a mile.

Long here shall science dwell,
Long here shall heaven's praises swell,
Still honored thou; for holy writings tell,
God giveth more to those that use their talents well.

When little time and less of gold
Have wrought so much through faith and love,
What may we trust when years have rolled,
With added blessings from above?
What hope the ardent toiler cheers,
What mighty hopes the future bears !

That future dawns, all lily, rose, and balm;
Arise, fair Mother, radiant and calm,
'Tis thine, to intone the grand, triumphal psalm,
'Tis thine, 'tis thine, to bear the glorious palm,
And call the nation to adore the Lamb,
Thine, only thine, beloved Notre Dame !

VI.

DEVELOPMENT OF THE UNIVERSITY.

I. THE THIRD PRESIDENCY.

In August, 1866, Father William Corby became president of the university and Father Augustus Lemonnier vice-president. Both of the new officers had been companions and assistants of Father Dillon. Father Lemonnier was a nephew of Father Sorin and was first made prefect of discipline at Father Dillon's special request; while Father Corby, formerly also prefect of discipline, was vice-president and director of studies during the presidency of Father Dillon.

If the presidency of Father Sorin was a period of faith, of struggle, and finally of triumph; and that of Father Dillon one of great business activity and material prosperity, the administration of Father Corby was a time of earnest devotion to learning, during which the standard of education at Notre Dame was substantially elevated.

During this period, also, the societies of the university, in which so much of its life centers, showed a marked increase of activity. To Father Granger the religious societies owe everything. He was their founder, and not only at the time of which we speak, but even to the end of his blessed course, continued to infuse into them the spirit of his own holy life. The

literary and dramatic societies were during the same period almost equally indebted to Father Gillespie, Father Lemonnier, and Prof. Joseph A. Lyons. The latter was one of the noblest characters ever associated with Notre Dame. Though he continued to be a simple layman to the end of his life, no religious was ever more unselfishly devoted or more useful to his Alma Mater.

Others who aided Father Corby in the building up of the university during his first presidency, and who greatly widened the influence of Notre Dame throughout the country, were Father Joseph C. Carrier, Father Thomas L. Vagnier, Father Michael B. Brown, Father Timothy Maher, Father Daniel J. Spillard, Father John A. O'Connell, Father Edward Lilly, Father William Ruthman, Father Peter Lauth, Father Patrick Condon, Father John M. Toohey, Father John O'Keeffe, Brother Phillip, Brother Francis De Sales, Brother Basil, Brother Benjamin, Brother Edward, Brother Leopold, Brother Benoit, Brother Florentius, Brother Charles, Brother Alban, Brother Celestine, Brother Marcellinus, Brother Emmanuel, Brother Albert, Brother Paul, Professors William Ivers, Arthur J. Stace, Lucius G. Tong, Timothy E. Howard, Michael A. J. Baasen, Michael T. Corby, Edward A. McNally, Charles J. Lundy, William T. Johnson, and others whose names will recur to those familiar with college life during the later sixties and earlier seventies. Silently and steadily those earnest and learned Fathers, Brothers and laymen built up the courses of study, and enlarged the departments of learning at Notre Dame, until from an obscure college it began to be recognized as a promising university.



REV. WM. CORBY, C S. C.
THIRD PRESIDENT.

II. THE SILVER JUBILEE AND THE ALUMNI ASSOCIATION.

As the foundations of Notre Dame were laid in 1842, the Silver Jubilee should properly have been celebrated in 1867. The truth is, however, that the institution then scarcely felt itself sufficiently upon its feet to begin the celebration of its past career; and it was not until two years later that this jubilee was resolved upon. Accordingly the date of the charter, 1844, and not the date of the founding, was fixed upon as the point from which the silver period was reckoned.

Francis C. Bigelow, a graduate of 1862, and at the time a rising lawyer of Dayton, Ohio, but afterwards a valued member of the order of the Holy Cross, and so known to us as Father Bigelow, was the first to suggest the formation of a society of the Alumni of Notre Dame. This association was finally perfected at Notre Dame, on the 27th day of June, 1868; when a constitution and by-laws were drawn up, and the following officers selected:

President, Rev. Neil H. Gillespie; 1st Vice-President, Francis C. Bigelow, Dayton, Ohio; 2d Vice-President, James B. Runnion, Chicago; Treasurer, Prof. Joseph A. Lyons; Secretary, Prof. Michael T. Corby; Orator, Rev. Edmund B. Kilroy, Port Sarnia, Ontario; Alternate Orator, James O'Brien, Galena, Ill.; Poet, Prof. Timothy E. Howard; Alternate Poet, Prof. Arthur J. Stace.

In April, 1869, the local Alumni Committee resolved that a MEMORIAL of the Silver Jubilee, to be celebrated in June following, should be prepared. To Father Gillespie was assigned the task of preparing a History of Notre Dame for this Memorial. Father Brown

was appointed to write brief biographies of the members of the Alumni or graduates of the classical and scientific courses, to be printed in the same volume. Prof. Stace was selected to prepare for the book sketches of the societies, classes and amusements of the institution. Finally, to Prof. Lyons was assigned the task of publishing the ambitious little venture. The result of these labors was the book of the Silver Jubilee, to which we have been no little indebted in the preparation of the present undertaking.

Alas, not one of those genial literary lights who brought out the Silver Jubilee is left to aid in celebrating this golden jubilee. May they look down with kindly sympathy and aid upon the labor of love in which their long-time friends and associates are engaged in preparing for that golden jubilee which they all hoped to see.

It need hardly be said that the jubilee was observed in a fitting manner. There were three preliminary celebrations. These were in part in recognition of the honor bestowed on Father Sorin at the general chapter of the congregation, held under the presidency of Cardinal Barnabo, at Rome, during the summer of 1868, when the venerable founder of Notre Dame was elevated to the office of Superior General of the Congregation of the Holy Cross, the first American to attain to such a dignity in a religious order of the church.

The first of the preliminary celebrations was that of the patronal feast of Father Sorin, thereafter usually called Father General. This was on October 13, 1868, St. Edward's Day, known during late years as Founder's Day. This was under the auspices of the Thespian and Philharmonic societies. It was ushered in by the

ringing of bells, and the stirring music of the university cornet band; and consisted of a drama, orchestral music, addresses in prose and verse in many languages and in songs prepared for the occasion.

The second was by the Silver Jubilee club on the 27th of April, 1869, in the absence of Father Sorin who was at the time on a visit to France. It was a musical, allegorical and humorous entertainment, prepared chiefly by Prof. Stace, who was gifted with rare talent in this line. The Rev. Father Granger, successor to Father Sorin, as provincial of the congregation in the United States, presided on this occasion with that modest self-abnegation which was one of his characteristics.

The third preliminary jubilee celebration was on the return of Father Sorin from France, May 22, 1869. The cornet band, then in charge of the enthusiastic Prof. John O'Neill, leading a large concourse of the equally enthusiastic inmates of Notre Dame, met Father Sorin at the railway station in South Bend. It was a triumphal procession to the university. How different from the occasion twenty-seven years before, when Father Sorin with his five brothers were piloted through the woods from the village to the lake, by that little boy who was afterwards the first student of Notre Dame! Mid the ringing of the great bell and the sweet chiming of the small ones, the procession entered the church, where a solemn *Te Deum* was sung. In the evening Washington Hall was again the scene of congratulations and pleasant entertainment. On account of the peculiar splendor of the occasion, the staid faculty were represented on the platform, in an address by Prof. Tong, supported on

either hand by Prof. Lyons and Prof. Ivers. Father Sorin's acknowledgements, in response to all these demonstrations, were most felicitous.

Two other celebrations of that jubilee year, that by Prof. Lyons' St. Cecilians in December and that of Washington's Birthday, under direction of Prof. Corby, while given at the times usual every year, were yet characterized by the spirit of the jubilee, and were of unusual excellence.

As if the students' delight could not find vent otherwise, the jubilee was not made alone in honor of Father Sorin, but special addresses and other honors were provided for the local officers. The address to Rev. Father Granger, provincial, was by Mr. James Cunnea, since a banker of Cleveland; that to Father Corby, president and local superior, was by Dennis A. Clarke, now Father Clarke, of Columbus, Ohio; that to Father Lemonnier, vice-president and director of studies, by James A. O'Reilly, of Pittsburg, Pennsylvania; and that to Father Spillard, Prefect of Discipline, by William A. Walker.

On June 22, solemn High Mass was celebrated by Father Sorin, assisted by Father Kilroy as deacon and Father Cooney as sub-deacon, and by Father Spillard as master of ceremonies. Reception to the alumni, banquet, songs composed for the occasion by Father Brown, with music by the veteran Prof. Girac, and sung by Prof. Corby, with speeches, addresses and dramas, followed in profusion.

The sweet voice of Vincent Hackman, of St. Louis, then at its perfection, is remembered to this day. There was also a song by another youth, James F. Edwards, now the erudite scholar, Prof. Edwards, the

librarian of the university, the creator of Bishops' Memorial Hall, and collector of the Catholic Archives of the United States. David J. Wile, now a distinguished attorney-at-law, is also remembered for his brilliant addresses and his fine rendition of dramatic characters on those jubilee days, the preludes to the eminent place since assumed by him at the bar.

The attendance was very large, especially of the old students, and the old-time friends of Notre Dame. Those jubilee days showed how warm a place their Alma Mater had won in the hearts of those who knew her best, and how widespread was the influence which she already exerted.

III. THE NOTRE DAME SCHOLASTIC.

The literary instinct, as we have already intimated, was developed early at Notre Dame. This, too, was in great measure due to Father Sorin. Although he came to Indiana with but slight knowledge of the language of the country, yet his education was a superior one, and nature had endowed him with a fine taste in literature, and the arts. This taste he had highly cultivated, and he was always quick to appreciate and ready to praise excellence in speech and composition. Indeed he became himself the master of a forcible, exact, and even elegant English style. He was, therefore, fitted to distinguish the mastery of English composition at the beginning manifested by Father Shawe and Gardner Jones, and afterwards by Father Gillespie, and by his brilliant sister, Mother Angela. In addition, Father Sorin's sympathies with American institutions naturally led him to desire that the graduates of the university should be proficient in the use of the language

of the country, thus at once making them proud of their country and enabling them to become leaders in its service.

Literature and oratory were accordingly cultivated at Notre Dame from the beginning. The dramatic societies and the debating clubs at first gave vent to this taste. The noble lines of Shakspeare, of Sheridan and of Goldsmith, resounded from the mimic stage; while the eloquence of Edmund Burke, Patrick Henry, Daniel O'Connell and Daniel Webster furnished models for the youthful orators.

In time, original efforts were made, and speeches, addresses and poems were heard in public at Notre Dame, which gave to the visitors but a slight indication of the laborious literary toils of the young aspirants for fame. Finally, in the literary and debating societies fuller and freer means of expression were demanded. The weekly essays in the classes of grammar, rhetoric and English literature but whetted the appetite for a wider and more varied audience than that afforded by the class-room. The St. Aloysius Philodemic Society, the St. Edward Literary Society and the St. Cecilia Philomathean Society were the chief nurseries of these embryo authors and orators.

The earliest formal publication containing selections from the writings of the students was the "Progress," a manuscript paper. Its origin was due to John Collins, Francis C. Bigelow, Ben. B. Barron and John H. Fleming, and it was at first circulated amongst the more appreciative literary denizens of the university. An earlier manuscript paper called the "Notre Dame Literary Gazette," through a prefect's misunderstanding, had been summarily destroyed; and through this



AVE MARIA AND SCHOLASTIC.



THE LILACS.

reason chiefly John Collins was inspired to bring out the paper permanently, and hence the bold name of "Progress." So well was the "Progress" received, however, that the faculty appointed an evening every two weeks when the little paper was read in public in the senior study hall, where Brother Benoit presided with so much decorum. This was a great step in advance, and the reading was looked forward to as the finest treat imaginable. The manuscript was written out in the elegant penmanship of John H. Fleming, Horatio Colvin, George F. B. Collins, Lucius G. Tong, Orville T. Chamberlain and others, and was read as easily as print. One copy only was printed, that was for the Commencement of 1860, when it was read by James B. Runnion, one of its chief contributors, and who himself became afterwards noted as an editor and dramatic author.

When Father Gillespie was sent to France in 1863, the "Progress" soon languished, its place being fitfully taken by what Prof. Stace called "such surreptitious publications as the 'Olympic Gazette,' the 'Weekly Bee' and others."

In 1866 Father Gillespie returned, and there is no doubt that his return awakened a distinct revival in literary studies. The "Ave Maria" had already been established, and a printing press was in operation at Notre Dame. The war, too, was over, and college life had settled down to thoughts of literature, arts and science. A great intellectual era had set in. The time was therefore ripe for a college paper. Father Corby, the president, gave the project his hearty encouragement, and Father Lemonnier, the vice-president and director of studies, took an active part in its

establishment. After some discussion the "Scholastic Year" was fixed upon as the name of the new venture the idea being that the paper should be published only during the scholastic year, or from September till June each year.

The plan of organization was that a select corps of students, under supervision of Father Gillespie, should prepare the matter. Father Gillespie being also the editor of the "Ave Maria," the plan worked as well, perhaps, as any that could be devised. The first number was issued September 7, 1867. It was in the beginning little more than a fly leaf of the "Ave Maria," to which it was attached. As stated in the salutatory, printed in the first number, it was intended chiefly, in addition to being a literary medium for the writings of students, "to give to parents frequent accounts of the institution in which they had placed their children."

In March, 1868, the editorial supervision fell into the hands of Father Lemonnier, as director of studies, and for many years the director of studies continued to be the nominal editor, selecting and classifying the matter furnished him by the students. The original idea, though, of an editorial corps of students, has always remained a constituent part of the plan of organization. Very early, however, contributions were offered and received from the whole body of the students, each one being encouraged and urged to write for the pages of the college paper.

Beginning with August, 1868, the "Scholastic Year" was published entirely separate from the "Ave Maria." The venture had proved a success, and henceforth the little paper was felt to be an essential part and parcel

of the university. In 1869, the name was changed by Father Gillespie to the "Notre Dame Scholastic." This name, in September, 1872, was modified by Father Brown, then in charge, into the "Scholastic," simply. But three years later, in September, 1875, the want of a local flavor in the name was perceived amongst the exchanges, and the former appellation of "Notre Dame Scholastic," was restored. This has continued to be the name ever since.

From the beginning the editorial supervision has been, successively, in the hands of Fathers N. H. Gillespie, A. Lemonnier, M. B. Brown, F. C. Bigelow, Bro. Stanislaus, James Rogers, Thomas McNamara, John A. O'Connell, W. A. Maloney and James French, and to the guiding genius of those gentle spirits the very high rank which the paper has attained is in great measure due. While, however, the work was thus supervised, the noble material which has for so many years filled the columns of this journal, has been almost exclusively furnished by the literary and scientific students of the university. It has been to them a great educator, drawing out the modest talent that might not otherwise have manifested itself.

As indicating the rank assigned to the "Scholastic" by its contemporaries, we take the following from the "Portfolio," Wesleyan College, Hamilton, Ontario, for May, 1882, which, though foreign in nationality and opposed in religion, could thus judge fairly of true merit:

"Of the 'Notre Dame Scholastic,' what shall we say? If there be one paper devoted to college literature that pursues the even tenor of its way, heedless alike of the smiles or frowns of its contemporaries, it surely

must be the 'Scholastic.' Published under a government differing in many particulars from our own, and the organ of a church college opposed to us in many points, it cannot but give us great pleasure to find such patriotism and loyalty to principles, with such complete absence of bigotry as mark each issue of the 'Scholastic.' . . . Would it not be well to inform ourselves better as to what the Roman Catholic Church has done and is still doing for civilization, taking notice of papers evincing so high a degree of culture as the 'Scholastic,' before we condemn the whole church as the supporters of ignorance and superstition? May the future of our friend be even brighter than the past, and its visits to us always afford as much satisfaction as at present!"

IV. THE SCHOLASTIC ANNUAL.

So excellent had become the literary quality of the "Scholastic" that a desire was manifested to select and publish in more permanent form the best articles appearing in prose and verse, together with calendars and other matters usually going with year books.

The task of compilation was undertaken by Professor Lyons; and the first of the "Scholastic Annuals" was issued for the year 1876. And for every year thereafter, until his lamented death, in 1888, Professor Lyons issued the priceless annual. It forms a treasure of good things, and is beyond all value to those who knew Notre Dame during the thirteen years of its publication.

This was but one of the many works published during his too-short life by Professor Lyons. He had a genius for young men, knew their needs and their as-



POST OFFICE.



ASTRONOMICAL OBSERVATORY.

pirations, and had an uncommon knowledge of the means necessary to make them noble men. How many, many a young man learned from him to live uprightly, purely and grandly! How attached were they to him in life, and how they mourned him in death!

On the day that his body was borne from the halls and laid away mid the scenes that he loved, the following beautiful tribute was paid to his memory:

V. PROFESSOR JOSEPH ALOYSIUS LYONS.

Ay mourn, fair Notre Dame, for him, thy son,
Whose form today lies silent in thy halls.
One from the Knighthood of the Cross, hath gone
Past the dim shadow of these earthly walls.

Thy peace, oh Christ, be with the noble dead,
Thy white gates open at thy servant's need!
But sad the groves where he no more shall tread,
The drooping hearts that miss the generous deed.

Yet thou shalt not stand grieving overmuch,
Wise Mother, by his tomb; for such as he
Bring God's great kingdom near enough to touch
The living proof of immortality.

August 24, 1888.

—*Marion Muir Richardson.*

VI. THE SCIENTIFIC DEPARTMENT.

During the presidency of Father Dillon, as we have seen, a scientific course of studies was established, and students began to be graduated in this course as well as in the classical. But it was not until the administration of Father Corby and that of Father Lemonnier that this course was firmly established.

During the first quarter of a century of its existence, the curriculum of studies of the University of Notre Dame was that of an ordinary college, with a single faculty—that of arts. During this period the progress

of Notre Dame, as an educational institution, while necessarily slow, was yet healthful. Year by year, her sole faculty increased in numbers and efficiency, so that in 1867, and at the celebration of her silver jubilee, she could rightfully claim a high and most honorable rank among American colleges, but nothing more. That year witnessed a great awakening and a generous effort towards higher destinies. The work of a real university was about to take form, not at once, but gradually; the elements of success for the new departure were very diligently gathered together.

Able professors, both lay and cleric, were secured; the curriculum of studies was thoroughly revised and greatly enlarged and improved; the cabinet of physics was overhauled, rearranged and much increased by the purchase of new instruments; the library and the museum were considerably augmented, and were catalogued and moved to better quarters.

These important departments had heretofore, of necessity, remained almost stationary, rather through want of funds, however, than from inattention or indifference. In 1860 the library had barely contained two thousand volumes, and these chiefly in French and Latin, and of little use to students or professors. The museum then consisted of a number of stuffed animals and birds, with a small collection of eggs, chiefly purchased in 1856. Unfortunately, for want of space, these objects of natural history were placed in an ill-lighted upper hall. One part of the collection was of great value, both from a pecuniary and a scientific point of view; that was the great herbarium presented to the University in 1855, by the eminent French botanist, De Cauvin.

Yet, when we consider her humble beginnings, bordering on absolute destitution of almost everything needful for success, Notre Dame had made strenuous efforts, and not in vain, to reach the higher plane to which she was evidently destined under Divine Providence. With the new buildings of 1865, much better accommodations were provided; and with these material improvements a strong impulse for a higher educational life was felt, and a well directed determination was manifested on the part of the college authorities to raise the standard and to expand the circle of studies. These impulses and efforts soon led the way to a new era of university life and action.

Of the army chaplains that went to the front during the war, for the Union, three, as we have seen, Father James Dillon, Father Leveque and Father Bourget, died as the result of their toils and exposure during the service; two others, Father Cooney and Father Gillen, entered on the labors of the mission. The remaining two, Father Corby and Father Carrier, drawn by the original bent of their minds and hearts, returned to the congenial pursuits of literature, science and the arts.

Father Corby was now president of the university, and Father Carrier was a member of the faculty and of the Council of Administration. Both, with their ardent natures, cultured minds and wide experience, were enthusiastic for the future of education at Notre Dame. As preliminary to the improvements contemplated, Father Carrier was, in the spring of 1866, sent to France on business for the university and for the congregation of the Holy Cross. He was commissioned to procure, amongst other things, books for the library, instruments for the cabinet of physics, chemi-

cals for the laboratory, and objects of natural history for the museum. During the seven months of his stay in Paris, Father Carrier was not a day idle in the gay capital, but was constantly engaged in the furtherance of the interests entrusted to his care. That his mission was successful may be known from the fact that more than twenty large boxes were forwarded from Paris to Notre Dame, containing a multitude of objects, mainly for use in the university and in the Church of the Sacred Heart. Among the objects so sent may be mentioned the fine six-inch telescope, a gift from Napoleon III., a collection of two hundred volumes presented by the French government, and numerous church ornaments and sacred vessels, presented by the Emperor, the Empress and the Prince Imperial.

On his return to Notre Dame, Father Carrier was entrusted with the task of putting the scientific course of studies upon a satisfactory basis. This was an important step towards realizing the idea of a university, and henceforth that idea was never lost sight of, until finally it has attained its present grand development.

Father Carrier was at first librarian, curator of the museum and professor of physics and chemistry. He devoted the autumn of 1866 and the early part of the next year to re-arranging, systematizing and classifying the now greatly enlarged library, museum and laboratory. A little observatory was erected, and the large telescope found a place under its revolving dome. At the beginning of the second session of 1866-7, a class of botany was organized, the starting of the class being attended with much enthusiasm. A corps of four or five competent professors was secured, and



MUSEUM (WEST VIEW).



PHYSICAL, CABINET (OPTICAL, SECTION).

the course was fully under way in September, 1867, the general direction of the classes being for several years under Father Carrier. The several branches of the physical and natural sciences, physics, chemistry, zoölogy, botany, mineralogy, geology, physiology, and comparative anatomy, were taught with success.

After a year or two Father John A. Zahm, since the distinguished scientist and author, whose "Sound and Music" and other works have attracted world-wide attention, was assistant director and able professor in the course. Other professors were Fathers Thomas L. Vagnier, Alexander M. Kirsch, Louis Neyron, Professors Stace, Baasen, Ivers, Howard and others.

In order to enhance the efficiency of the scientific course of studies, and to foster a more intimate bond of fellowship amongst its professors and students, there was established, in the spring of 1868, the United Scientific Association, at whose meetings valuable papers were read by both teachers and pupils.

The little botanical garden, to the west of the old church, laid out by Father Carrier in the spring of 1867, will be remembered by many. The larger garden laid out by him with great labor and success, at a later date, in 1872, at the east end at St. Joseph's lake, was at the time perhaps the most complete botanical garden in the country. Here, indeed, the student of plants and flowers read nature more perfectly than in any book, especially when the genial and devoted master, Father Carrier, was present to translate for his pupils dame nature's obscurer language.

In the early seventies, a thorough course of civil engineering was established, and also a partial course in medicine. The departments thus organized, together

with the older departments of literature and the arts, and the later ones of applied electricity, of biology and mechanical engineering, have continued to prosper to this day, and the scholars there formed have everywhere reflected the highest credit on their Alma Mater.

Father Carrier, after presiding for some time over educational institutions in Texas and at Cincinnati, has now for many years found himself at St. Laurent College, near Montreal, where he retired in part on account of ill health resulting from his military service, and where he continues as at Notre Dame, the devotee of scientific pursuits. For Notre Dame, he did indeed a great work, the fruits of which we have long been reaping.

VII. THE LAW DEPARTMENT.

In 1868, under the presidency of Father Corby also, the Board of Trustees took the first steps towards organizing a law school at Notre Dame. In January, 1869, the law department was formally established, and on February 1, of that year, classes were opened. The classes in law were at first under direction of Professor Colovin, a progressive and active young lawyer, brother of Father Colovin, afterwards president of the university. Other teachers, either solely or in part in charge of the law classes for several years thereafter, were Professor Peter Foote, an attorney-at-law from Chicago; Francis C. Bigelow, from Dayton, Ohio, afterwards Father Bigelow; the Hon. Lucius G. Tong, already named as connected with Father Patrick Dillon in establishing the Commercial Department of the university, and others.

It was not, however, until 1883, when the present dean, Prof. William Hoynes, was appointed, that the law department became altogether successful. Prof. Hoynes was not only a learned and accomplished lawyer, in extensive practice in Chicago before he was selected for this important work, but he was and is a thorough organizer, and a man indefatigable in his labors. The result was that the number of law students at once began to increase rapidly, soon reaching an average of thirty-five to forty. An excellent library comprising the standard text books and reports was purchased, and was placed in the moot court, so as to be accessible to students at all reasonable hours. The course of studies was extended to three years, for those attending classes two hours a day, and to two years, for those taking three hours and participating regularly in the moot court work.

The method of instruction adopted may be called, for the sake of brevity, the eclectic system. It aims to combine the best features of the distinctive courses of other law schools, together with such additional and original means of imparting legal knowledge as to the Dean may seem proper. Two lectures are delivered daily, copious notes of which are taken by the students. They are also advised to read during the day the most important cases cited in the lectures. Instructive illustrations, or actual cases briefly stated, are given in explanation and support of such principles as seem at all obscure to the learners. Text-books on the subjects treated by the lectures are read collaterally by the students. The notes and text-books are thus found to be reciprocally aidful, and the principles stated in them are thus fixed as firmly in the mind as

can be expected. Written examinations, comprising on an average about five questions for each day, are given to the students at the "quiz" class, which meets every afternoon. After an expression by the students generally, the professor briefly analyzes the facts embodied in the statement, points out the application of the law to them, and finally states the correct and decisive rule as to the whole case.

In the moot court of the university, cases are tried once a week, the professor presiding as judge. This Court is regularly organized, having its clerk, prosecuting attorney, sheriff, etc. Pleadings are prepared and filed, issue is joined, juries are impaneled, and cases tried, in as close conformity as possible with the order of procedure in the regular courts of law and equity.

Furthermore, it is the privilege of all the law students to attend the other classes in the University course, such as history, philosophy, logic, mathematics, the sciences, languages, etc., and to do so involves no extra charge or expense.

Of the standing of the law school at Notre Dame, the "Chicago Law Journal" for October, 1886, had this to say:

"Within the past three or four years, the Law Department of the University of Notre Dame, situated at Notre Dame, just north of the city of South Bend, Indiana, has taken rank among the very best law schools in the country. Not one of its graduates, during that time, has failed to pass a creditable examination for the Bar in any of the States; while its diploma admits the holder, without examination, to the Bar of Indiana, yet in other states prevails the

general rule applying to all law schools outside of their respective jurisdictions, and an examination is necessary. But it is worthy of note that the graduates of Notre Dame have not only successfully passed the test in every case, but also have, on several occasions, been highly complimented by the examiners."

A writer in the Columbia "Law Times" for March, 1889, says of Professor Hoynes' work at Notre Dame:

"He introduced a system of instruction somewhat eclectic in its general features, in that it combined the most approved methods of teaching followed in other law schools. Since then the number of students has steadily increased. The average ratio of increase has been from eight to ten a year. Prof. Hoynes has labored so assiduously and effectively to promote the interests of the school that it now ranks favorably with the best law schools of the country. Since he assumed charge, the studies have been raised to the most approved plane, and an excellent library comprising about twenty-five hundred volumes has been procured.

"Within the past year the old quarters of the law class in the main building became too small to accommodate the steadily growing number of students, and no alternative remained but to erect a new law building. This magnificent structure, the corner-stone of which was laid last spring, is now completed.

"The mootcourt library and lecture rooms are spacious, well lighted, well ventilated, and exceptionally comfortable rooms, and afford pleasant quarters for the students of the law course.

"The almost undivided attention of Prof. Hoynes is given to the Law Department and to the enhancement of the general and individual welfare of the students of

the law course. Living with them at the university, he is accessible to them at any hour, and this seems greatly to facilitate their work and progress. Between the students and their professors there seems always to exist a feeling of genuine friendship, if not of real attachment, and much of the success of the past may undoubtedly be attributed to this harmony."

The following, from a graduate of the Law Department, is some indication of the proficiency attained by the law students of Notre Dame:

"Last Thursday the examination of applicants for admission to the Ohio bar took place at Columbus before the Supreme Court. In the morning a class of forty-two assembled in the chamber of justice, and forty-two hearts beat anxiously with mingled emotions of fear and hope. The examination began at 10 o'clock A. M. and lasted until 5:30 o'clock P. M. Each applicant was presented with a printed list of eighty-five questions and a number of hypothetical cases. These covered the principles of common law and equity, pleadings under the code, etc. As a whole, the examination was a pretty fair test of the legal knowledge and standing of the applicants, though a little severe.

"Out of the forty-two only seventeen passed. Twenty-five were rejected. Your humble servant was one of the fortunate and happy seventeen. My professor of law was, through me, paid a pretty compliment by the examiners. They said I had a great advantage over many of the other applicants, inasmuch as my mind had received a thorough legal training. In other words, I had a good and experienced preceptor. They said also that the university of Notre Dame has acquired an

enviable reputation in Ohio as a law school. In preparing for examination, I read nothing but the law lectures taken by me at Notre Dame, and the state statutes."

In addition to the dean of the school, Prof. William Hoynes, the professors now consist of John G. Ewing, Professor of Political Economy; George E. Clarke, Professor of Advocacy, and Father Alexander M. Kirsch, Professor of Toxicology and Medical Jurisprudence. Stated and occasional lectures are also delivered by eminent lawyers of South Bend, Chicago and Fort Wayne.

VIII. A GENERAL CHAPTER AT NOTRE DAME.

At the close of the first presidency of Father Corby, in the summer of 1872, there convened at Notre Dame an assembly which, from its unique character, merits special remark. Then and there, for the first time since the discovery of Columbus, a general chapter of a religious order was held in the New World. At this chapter, by virtue of his office as Superior General of the congregation of the Holy Cross, Father Sorin presided. The venerable religious had now become patriarchal in appearance, and quite unlike the black-haired, dark-faced, lithe-bodied young priest who stood upon the banks of the frozen lake and looked out over the snowy landscape in 1842. The snows were now transferred to his noble brow and to his flowing beard, both worthy to adorn a prophet's head. Only the dark eye of genius, only the strong mental grasp, the immortal youthful hope, and the childlike faith, marked him as the same courageous and far-seeing priest that had planted the cross in the wilderness, and beside the cross

built up this dwelling place of religion, art and science. On returning from the third plenary council of Baltimore, Father Sorin had said of Archbishop Spalding, who presided there: "He is not only the head of the church in America by virtue of his office, but also by virtue of his intellect and his noble presence." So on this occasion it might be said of Father Sorin himself: He presided not only by reason of his office, but also by right of intellectual supremacy and patriarchal bearing.

At this chapter were present delegates, not only from the United States and the Dominion of Canada, but also from France, Algiers, the East Indies, and even from Rome itself, where these meetings are usually held. In this instance Rome had given special permission to hold the chapter at Notre Dame, as a peculiar mark of favor to the United States, and as a compliment to Father Sorin, the only American general of a religious order.

IX. FATHER LEMONNIER'S PRESIDENCY.

It was at the general chapter of 1872 that the gifted and well-beloved Father Lemonnier was selected as president and local superior of Notre Dame. It would seem that the presidency of Father Lemonnier came to add grace and beauty to what was already so laboriously and substantially constructed. There is hardly a science or an art in which he was not well versed; and, as Johnson said of Goldsmith, there was nothing which he touched that he did not beautify. Under him all the sciences and the arts flourished as never before; and Notre Dame became indeed a university.



REV. AUGUSTINE LEMONNIER, C. S. C.
FOURTH PRESIDENT.

One of the most signal benefits which Father Lemonnier conferred upon the university was the establishment of a students' circulating library, known after his death as the Lemonnier Library, and now, under the efficient charge of his beloved friend, Professor Edwards, grown into the fine college library which is so great a credit to the university.

The period of Father Lemonnier's presidency was but two years, and yet to many of us that short span seems like a golden age, all was so beautiful, so harmonious. What a pleasant picture arises in the mind at the sound of his name! Even the word was musical, and thus emblematic of the beautiful character which it represented. What a gracious presence, what kindness, what ease, what exquisite taste, what goodness! In him met most perfectly the priest, the scholar, and the gentleman. But he was even more than this: he was an artist in the broadest sense of the term, having a true appreciation of music, poetry, landscape gardening, and general scenic effect. Molding nature with the hand of art, he would have made Notre Dame as charming as the Pincian gardens. He was, besides, a most genial companion, possessed of a delicate and ready wit and a never-failing fund of good humor.

His active life, from his ordination to his death, was completely identified with Notre Dame. First appointed prefect of discipline at the special instance of Father Dillon, and then vice-president by Father Corby, he had filled every position up to that of president and superior, in which he died.

His many-sided sympathies not only explain his popularity with all classes of people, but may also

account for his dramatic taste, especially his admiration for Shakspeare; for, like Cardinal Wiseman, he loved and appreciated the great bard, and himself possessed no little share of dramatic genius. It was, however, towards the pastoral drama that his taste was drawn, and *Twelfth Night*, or *As You Like It*, gave him far more pleasure than *Lear* or *Macbeth*. Innocence, gentleness, and purity, had a wonderful attraction for his soul.

To this wide sympathy with others we may also ascribe his marvellous success as president. For him the term university was a word of marked significance. He would have all departments of study in a prosperous condition, the sciences, the arts, the languages, the professions. He would have the various societies active and harmonious. He would have officers and professors working together with one mind. He would have the students contented and rapidly advancing in all knowledge. He would have the surroundings as comfortable and beautiful as they were good and useful. Finally, he would have all sanctified by a pervading spirit of Christian piety and virtue. To say that, at least in a large measure, he succeeded in all this, is to name him what he was indeed, a model president.

Father Lemonnier and Father Gillespie, each of whom had done so much for literature and art at Notre Dame, died within a few days of one another, the first October 29, and the last November 12, 1874. A like coincidence had marked the deaths of the two Father Dillons, Father Patrick dying November 15, and Father James December 17, 1868. All four bright men, and dying in the bloom of early manhood.

X. THE FIFTH PRESIDENCY.

During the last sickness and at the death of Father Lemonnier, Father Patrick J. Colovin was vice-president and director of studies ; and after Father Lemonnier's death remained as acting president until his selection as president, which office he held until 1877.

Father Colovin was a ripe scholar, and a man of fine presence. Under his presidency the work so well commenced under Father Corby and Father Lemonnier was carried on with success. Father Colovin was devoted to solid learning, and there is no doubt that the standard of the higher studies was sensibly raised during his administration. Notre Dame moved ahead steadily on the road of permanent prosperity. Father Colovin's occasional addresses were models of finished oratory.

During this time the Centennial Exposition and World's Fair was held in Philadelphia; and the university became widely known from the beautiful altar and other objects of religious art then seen at the exposition, and which now adorn the Church of the Sacred Heart.

The month of December, 1875, was noted for the thrilling uncertainty that for weeks hung over the Atlantic steamer *Amerique*, upon which Father Sorin had taken passage for France. He left Notre Dame on the evening of November 7th, and did not arrive at Queenstown until December 18th of that year. The long silence caused alarm for his safety, and there was good reason for the fear, as the great vessel was disabled at sea. It was the most perilous of the nearly fifty passages made across the ocean by Father Sorin

during his life. On his safe return to Notre Dame, May 21, 1876, all was welcome and thanksgiving.

February 26, 1876, a patriotic number of the "Scholastic" was issued containing quite a historical account of matters and things connected with Notre Dame. From this very interesting number we have freely drawn in preparing the preceding pages. The edition was prepared in accordance with a request from the Indiana State Board of Education, made to all publications in the State, with a view to furnish statistical and historical information, in connection with the celebration of the one hundredth anniversary of the Declaration of Independence.

XI. AMUSEMENTS AT NOTRE DAME.

From the very beginning great attention has been given at Notre Dame to manly sports and to outdoor and indoor amusements. Father Sorin himself in the early days joined in the recreations of his young friends, never so happy as when throwing aside his cares he mingled in their merry sports. In the good old game of marbles he was, as we have seen, an especial expert, as in the early spring days many a boy learned to his cost.

One day of the week, usually Wednesday, though of late years Thursday, was devoted exclusively to physical exercises. In the early years, students took prodigious delight in long excursions on foot, scouring the fields and woods far and wide. Over sandy roads and through swampy prairies they went in merry troops, with a good brother, priest or professor in attendance. A favorite mode of passing the day was to start out immediately after breakfast, carrying the



REV. PATRICK J. COLOVIN, C. S. C.
FIFTH PRESIDENT.

main part of the dinner in baskets and trusting to the neighboring farmers for butter, eggs and milk. At other times they would give notice a week in advance, and then swoop kown on some quiet farmhouse, and there demolish chickens, hot pies and other dainty edibles, which, besides being somewhat more toothsome than the college commons, tasted fifty per cent better from the fact that they had to be paid for.

Again, still longer excursions were taken, in "carry-alls" and other hired vehicles. This was particularly true in winter, when many famous sleighrides were taken.

At a still earlier day, when several of the students were the sons of civilized Indian chiefs or other distinguished braves among the remnants of the tribes still left in Northern Indiana and Southern Michigan, still finer sport was found in the weekly excursions. Bears, wolves, deer, turkey, 'coons, opossums, catamounts and prairie-hens were found in the pathless woods and prairies; while the lakes and streams were covered with wild geese and other aquatic game.

On one of these occasions it is related that the boys found a bear in a bee tree, trying to rob the honey. The Indian boys soon smoked out the bear, and then made short work of him, much to the amazement of their white companions. They managed also to get the honey which the unfortunate bear had been after.

With the Indians and the bears, such exciting excursions came to an end; but the charms of weekly tramps continue even to this day. They are, however, of necessity, now confined to the grounds of the University, and chiefly by the margins of the charming lakes. In winter time, also, these lakes furnish exhilarating

skating; while, in summer, St. Joseph's lake, evening after evening, is alive with the merry swimmers. In summer, too, the same St. Joseph's sparkles with the merry boatmen's practice over the silvery waves.

Back in the sixties regularly organized boating clubs were first established; and, year by year, the exercises and rivalries of the different crews became of greater and greater interest, both to inmates of the University and to visitors. No commencement exercises are now considered complete without the regattas; to witness which, hundreds of people gather along the shores of the lake, all intent upon the success of their respective friends and eager to wear the colors of the champions.

The earliest record we have of a race is of that which took place in 1870, when the "Santa Maria" won the cup. In after years, we read of victories for the "Pinta," the "Minnehaha," the "Hiawatha," and many others. The boats used upon the lakes are equal to the best in the county.

In 1877, Father Colovin and Father Corby changed places, Father Colovin taking charge of the Watertown, Wisconsin, parish, which Father Corby had conducted with signal ability for five years, and Father Corby again becoming president of Notre Dame, with Father Thomas E. Walsh as vice-president and director of studies.

One of the first cares of the new administration was to extend and improve the facilities for manly exercises for the students. Improved walks were laid out for use in wet weather. The noble avenue leading from the college, lined with wide-spreading maples, was brought to an even grade for a mile and a half south, into the city limits, and then finely graveled,



THE BOAT CLUB.

making the approach to the buildings one of the finest to be found anywhere.

From the first, the students of Notre Dame had been separated into divisions, according to age. Those over sixteen were called seniors; those between twelve and sixteen, juniors; and those under twelve, minims. The seniors have since been called also Brownsons, in honor of the great philosopher; and the juniors, Carrolls, in honor of the first archbishop of Baltimore. A further division has recently been made, according to which those pursuing the higher courses of study are called Sorins, in honor of the founder of the university.

Each of the original three divisions has a separate study room, a separate dining room, a separate dormitory, and a separate recreation hall and play-ground. The Sorins, however, use the refectory and the recreation halls and yards of the seniors, or Brownsons.

After the introduction of the noble game of base ball the grounds were found too confined, and a large campus was set aside for each division, some twenty-five or thirty acres being now devoted to this purpose, giving ample room for extended walks and for all the manly sports, including, alas, the redoubtable game of foot-ball. It must be said, however, that this last game has not been played at Notre Dame with the barbarous accompaniments found in too many schools and colleges. As in everything else, so in her games, Notre Dame seeks to present the best. The strong limbs, ruddy complexions and general good health of her students give evidence that her efforts in this matter have not been without success.

For cold, wet and stormy weather, all rational indoor amusements are provided. In addition to these are

the libraries, reading rooms, societies, musical and dramatic entertainments, with frequent lectures, readings, concerts, etc. A feature of all these amusements and entertainments, and even of the manly sports, is that care is taken that they serve the purposes of a higher education, whether physical, mental or moral. Man's three-fold nature is everywhere and in everything recognized, and in the education given, body, mind and soul are always kept in view. That the physical man should grow in strength, grace and beauty; his intellect, in knowledge and wisdom; and his heart, in virtue, are deemed essential towards attaining a complete education.

That the facilities for entertainments of a high order have greatly improved at Notre Dame is very clear to those who can remember back even to the war period. Then even the dining rooms were insufficient to accommodate guests at commencement, or at society reunions. Many a time in the olden day, the annual banquets were taken under the shades of the forest trees where the rustic tables were set up in long lines, and fortunate was he whose chair did not stand in the fierce glare of the sun in June. But, with all their drawbacks, it must be confessed that these woodland feasts had something of the charm which the banished duke found in the forest of Arden.

On one or two occasions, if not oftener, a more convenient location was found, and the long line of tables was laid beneath the grape arbor, thick with the rich leaves of early summer.

With Father Sorin and the other devoted priests and brothers thus watching over and ministering to their friends feasting under the blue vault and with the



NOTRE DAME AVENUE LOOKING NORTH.



NOTRE DAME AVENUE (LOOKING SOUTH).

winds of heaven playing about them, one would sometimes think of those other feasts, taken also in the open air, where the people were seated upon the ground, "for there was much grass in the place," and where the blessed Master broke the five barley loaves and divided the two fishes among the multitude.

So, too, in those days, for want of room under any roof, the commencement exercises were often held in the open air. Well is it remembered when that noble man, Father Patrick Dillon, in 1859, had the fine play of Addison's Cato, and in 1860 Cardinal Wiseman's Hidden Gem, enacted under the locust trees, which then grew in long lines of thick shade, just east of the present Church of the Sacred Heart, and between that and Brother Peter's garden. With canvas awnings and plank platform set up several feet from the ground, the plays were enacted with perhaps as great success and with as much hearty applause as ever greeted the most accomplished experts on the boards of Washington Hall.

But all this is changed, as by the magic of Alladin's lamp. Magnificent dining rooms may accommodate the largest gathering of guests; and Washington Hall has as ample a stage platform and as spacious and well seated an auditorium, and gallery, as any audience could desire. From much privation and suffering, by great zeal, labor and devotion, have these things been brought about. Let those who enjoy the present blessings not forget through how much self-denial, and for what a great price they have been purchased.

VI.

THE FIRE.

I. APRIL 23, 1879.

The new life inaugurated with the building of the college of 1865, and which grew broader and stronger as the years advanced, received an added impetus under the second administration of Father Corby, aided as he was now by the scholarly Father Walsh as Director of Studies. Father Zahm had taken charge of the scientific department on the retirement of Father Carrier; and well did he bear out the brilliant promise made by his early career. The scientific department became an honor to the university. The other departments continued to flourish in like manner, and Notre Dame appeared to have taken her place permanently as one of the great seats of learning.

Suddenly, without a single note of warning, the labors of many gifted and holy lives seemed about to be reduced to nothingness. On Wednesday, the 23rd day of April, 1879, the university, with priceless treasures, was burned to the ground. With it, so intense and destructive was the fire, nearly every other building in immediate connection with the institution, perished. The most notable exceptions were the beautiful but unfinished church of the Sacred Heart, and the old frame printing office in which the "Ave Maria" and the "Scholastic" were published.

In the next issue of the latter paper, April 26, 1879, the sad event was described as follows:

"On fire, in flames, in ashes! Such is the history of Our Lady's College for a few short hours, beginning at about eleven o'clock on Wednesday morning, April 23, 1879. The tale of alarm, of hurried help, of almost superhuman but vain labor in extinguishing the raging flames, and finally of saving whatever of value that could be snatched from the fire, has all been graphically told by the daily press for the past few days, and we have hardly the heart to go over the dreadful story. But our friends have a right to hear from us through our own little paper, and so they shall, for, thank God, our printing office is one of the precious things spared by the devouring element.

"The origin of the fire is simply impossible to ascertain. Workmen had been engaged on the roof until ten o'clock, and on coming down had locked the door opening from the dome. Whether some smouldering ember was left behind them by the workmen, whether the hot sun inflamed the dry timber dust on the roof, or a spark from the chimney of the steam-house set fire to it, remains a matter of conjecture. The one thing certain is, that the accident could neither have been forseen nor prevented.

"The fire was first seen from the Minims' yard. The flames were on the roof, near the east side of the dome; and the Minims' shrill cry of 'College on fire!' was soon echoed on every side by brother, priest, student and professor. A very little water at first would have been sufficient to save the building; but before water could be carried to the top of the sixth story, the pitch roof was already blazing, and nothing less than a

deluge from the city stand-pipe could have subdued those fierce flames.

"Still, with a hope that was almost without foundation, an unthinking confidence that the beloved edifice could not thus perish before their eyes, long lines of men and boys were formed all the way up the stairways, from story to story, up to the roof, and water was thus sent up from hand to hand. At the same time, water was forced up the pipes by steam, and the great tanks on the upper stories were rapidly emptied by crowds of workers. But they contended with an enemy that could not be subdued. Those in the long water lines, too, became over-anxious to rush, each with his own little water supply, to the fire. Mr. Bonney, the photographer from the city, Professor Ivers, and numerous others, tried in vain to preserve the lines. As soon as the supports of the dome were burned away, and the massive statue fell upon the roof, carrying the flames into the dry mansard wood work, even the most hopeful gave way, and water was brought only to protect those who were saving the libraries, museums, and furniture of the various departments.

"Most heroically was this labor of saving performed. A stripling student seemed to be endowed with the courage of a hero and the strength of a giant. Especially did the generous and kindly-hearted students rush into their old class-rooms and the private rooms of Very Rev. Father Corby, Father Walsh, Father Kelly, and their prefects and professors, breaking open the doors when necessary, and carrying away to places of safety whatever had become dear to them by the ties of association and fond recollection. Many a priest

and professor who forgot all about his own private affairs in laboring for the general safety, can now hardly refrain from tears when he finds that all his little articles of value, books, pictures, costly instruments, private papers of priceless value, and even heavy desks and book cases, have been securely, and it would even seem, lovingly, carried to places of safety by the warm hearted students. They loved Notre Dame as their second home, but never loved her as when the cruel flames were snatching her from their eyes forever.

“But while all this was going on, help was pouring in from all sides. All the neighbors, for miles around, were bringing water or trying to save some articles. As soon as the fire was discovered, telegram after telegram was sent to the city, imploring help, and asking for the fire-engine. As soon as the firemen could gather from their shops, and put the engine in working order, it was carried out. Mayor Tong, Councilman Nevius, Superintendent Abbott, Chief Brusie, Assistant Hull, and numerous firemen and citizens, receive our warmest expressions of gratitude. South Bend displayed a most grateful sympathy in our affliction, which will be remembered so long as Notre Dame and her sister city flourish side by side, in mutual help and good will towards one another. The engine had not been used before for two years, had but recently been repaired, and it was not known at first whether it would work. But it performed admirable service; and could it have been here in the beginning, or even an hour sooner, it would have saved the college. Had it been here half-an-hour earlier, it would have saved the infirmary building, the St.

Francis Home and the Music Hall. But it did great good as it was; for, by checking the flames and dashing water on the adjacent buildings, it saved the kitchen, the steam house, the printing office, and also, perhaps, the presbytery, the church, and other buildings in the rear. Had the flames once entered the kitchen, and so extended to the western buildings, it is hardly probable that anything would now be standing at Notre Dame.

"It seems a special providence that there was so little wind stirring to carry the flames, and that what air there was, was from the southwest, and so took the fire from the precious church of the Sacred Heart. It was also a blessed thing that the fire came not in the night, or in the winter. Early as it was in the year, the day was as warm as in June, so that even the feeble and the sick did not suffer from exposure. The hand of God was, besides, present in saving everyone from death, or even severe accident. Two of the students, P. J. Dougherty and Florian Devoto, staying too long on the roof, were intercepted by the flames, and had to jump from one floor to another, resulting in slight injury to the former. Mr. Klingel, a merchant of the city, carrying out furniture, barely escaped a falling wall, and was for some time prostrated by the heat. Senator Leeper, gathering an armful of valuable books from a flaming pile, barely escaped a burning cornice falling from above. A Sister, hastening out a rear door of the college, passed under the porch just as it fell in. These were perhaps the narrowest escapes. The coolness displayed by the Sisters, in entering the buildings and carrying away valuables, is beyond all praise. Had they been permitted to enter

the college at first, they would have saved every movable article uninjured, as they did in the infirmary, carrying everything out carefully and putting it in at place of safety. Pity such coolness and good judgment was not shown by all. Unfortunately, numbers of over-zealous persons, instead of taking what they could and carrying it out of the building, tossed everything out of the windows, breaking whatever could be broken, and only piling other things up below, for the fire to fall upon the heap and destroy it. The most valuable books, some of them precious tomes, hundreds of years old, were thus burned on the ground outside.

"On looking about after the fires were brought under subjection, we find the great college utterly destroyed, a burned fragment of wall standing here and there. The infirmary building, containing, besides, the general office and the students' office, is burned entirely out, though the blackened walls are still standing. The music hall, with the juniors' play room, is entirely consumed—the south wall fallen in. All the students' trunks, which were kept in this building, were saved; the pianos, however, except one, were lost. The Minims' Hall is, of course, utterly gone. The church, the presbytery, science hall (the rear of the old church, then used by Father Zahm for that purpose), the kitchen, the steam-house, and the printing office are left, as is also Washington Hall.

"This destruction was accomplished in about three hours. Soon after, at three o'clock, Father Corby called a meeting of his wisest assistants and advisers about him, and it was here determined that nothing could be done but bring the college year to an abrupt close. It was not without a pang of sorrow that this

conclusion was arrived at, but, on looking around them, the council saw that this course was inevitable. An hour later the students were assembled in the church, the only building where they could be received, and the decision was communicated to them by Very Rev. President Corby. To all, it was a sorrowful intelligence. Almost to a man, they protested their willingness to remain and endure all the inconveniences to which they knew they must be subjected. It was only when the Very Reverend President had shown the utter impossibility of any accommodations, and when he promised them that a new college, more excellent than the one burned down that day, would be ready to receive them on the first Tuesday of September, that they could bring themselves to bid adieu to Notre Dame. Another meeting was held at two o'clock Thursday afternoon, at which degrees were conferred in the collegiate, law and medical classes. On Friday morning, at eight o'clock, the commercial faculty met for a like purpose. On Monday, at eight o'clock, a general council will be held to shape the future action of the university.

"Visitors are flocking to the ruins from every side; all, without exception, bearing words of condolence, which are most sincerely appreciated. Mr. Bonney has taken several photographic views of the scene of destruction. Even the greatest calamity has its humorous features. Mr. Bonney has tried for years to get a photograph of the aged Father Neyron, who was a surgeon with Napoleon at Waterloo; but Father Neyron always laughingly refused. Yesterday Mr. Bonney got his eye upon the good-natured veteran when taking a view of the ruins, and soon shouted his success,

which was the first intimation Father Neyron had of what had been done. Prof. Stace being asked if he had saved anything, pointed in silence, with a comical smile, to the shirt he had on him.

"Wednesday night was a time of toil and trouble. The secretary, by order of Very Rev. President Corby, telegraphed to the parents of all the students, while the latter were gathered into Washington Hall, where they slept upon the ticks and bed clothes that had been saved. The fire engine had been taken back to the city in the evening, but the wind veering towards the south in the night, threatened a new fire in the kitchen, and the engine was hastily sent for. No further damage was done, however.

"The fire as might be anticipated, created intense interest among the thousands of friends of Notre Dame in Chicago and throughout the country. An account of the disaster appeared at three o'clock in the "Evening Journal" of Wednesday. An associated press dispatch was sent to all the papers in the United States entitled to receive it. Thursday morning's Chicago "Times" gave over a column of specials, the "Tribune" and "Inter Ocean" nearly as many. Long specials were also sent by request to the New York "Herald," Cincinnati "Enquirer," Indianapolis "Journal" and other papers, showing how widespread is the interest taken in Notre Dame's disaster.

"The Chicago 'Tribune' says editorially: 'General regret and sympathy will be felt for the destruction by fire of the University of Notre Dame, at South Bend, Ind. The institution has held a high position among the educational institutions of America, and its loss is a genuine catastrophe, but one, we are glad to

say, which will be promptly repaired. The loss sustained is estimated at \$200,000, and the insurance about \$45,000; but there will be no lack of funds to make up the difference, and enable the prompt rebuilding of the university. Notre Dame will be herself again within a few months.' Such sentiments of sympathy, and those which we here received from the press and citizens of our own city, are most grateful at an hour like this.

"Yes, Notre Dame will be herself again in a few months, with God's help; and with the untiring toil of her children, and the aid of her generous friends who have never failed her in her hour of need. If there ever was a time when assistance was needed, it is now. Notre Dame has so grown into the life of the country that it cannot but live and flourish, notwithstanding the fire. Like a vigorous tree which has been burned to the ground, the life is yet strong in the heart beneath, and a new growth will spring from the ashes more beautiful and more glorious than ever. A new building better suited to its purposes, and equally substantial, elegant and commodious, will be immediately erected, well out front of the old site, giving more room and separation from surrounding structures. This building will be ready before the first of September.

"Now, will our friends help us? Will those who have drawn from the fountains of Notre Dame for the past twenty-five, thirty, thirty-five years, now show how well they love the mother who has done so much for them? Will those who love the young, and who desire to see them brought up in the fear and love of God, help us in the great work we have to do this summer? Will those who seize every opportunity to do that

which is most pleasing to Almighty God, see in this disaster a call to them for help? Will the friends of Very Rev. Father Sorin, who has not even yet, perhaps, at the hour at which we write, heard of the destruction of this labor of his life—for he left last Monday morning, in the brightest spirits, for Europe—will those who have seen him build up this institution in the wilderness, now come to aid him and his children in its restoration? We have the utmost confidence in the goodness of God, and believe that with His help, our own hard work, and the aid of our friends, we shall have as fine a college building, full of students, next September, as that which we lost on this terrible 23rd of April.”

II. SYMPATHY.

Words of sympathy and offers of assistance poured in on every side. The people of Notre Dame did not know before that the institution had so endeared itself to the immediate community, and indeed to multitudes in the country at large.

On the very evening when the article above was printed in the “Scholastic,” a public meeting was held in the city of South Bend, in which the people, without regard to creed, gave warmest expression of sorrow for the loss sustained by Notre Dame.

At this meeting Judge T. G. Turner read with much feeling the following beautiful lines, written by Thomas A. Daily, a former graduate and professor of the university, but then editor of the “Daily Herald” of South Bend. The poem has been much admired. It is said to have been written only on the day of its delivery, a burst of poetic fervor by the young poet, who felt his genius stirred by his warm sympathy with his Alma Mater:

III. POEM.

A cloudless sky, a sultry day;
A wealth of sunshine in the air.
Young spring was blooming soft and fair,
And o'er the Earth held sovereign sway.

A morning bathed in dewy tears,
Upon the gently swelling hills
Where nature once again fulfills
The promise of consistent years.

A cry, a brief electric flash,—
A burst of awful fear leaped out;
A moment of suspense and doubt—
Ere thousands from the city dash,

And to the college force their way;
For "fire! fire!" was the cry,
Fair Notre Dame was doomed to lie
Prone in the dust, for naught can stay

The fiendish progress of the flames,
That roll above her stately dome—
O'er sacred relic, ancient tome—
The treasured love of deathless names.

O God, it was a thrilling sight,
Where rolled the fierce flames to the sky,
And great, brave men stood helpless by;
Crushed 'neath the monster's withering blight.

The sculptured Virgin mutely blessed
The lurid tongues that scorched her brow,
As holy martyrs erst did bow
Beneath the torture's final test.

The crash of walls, the hissing stream.
Commingled flames and blistering heat,
Wrought out a picture all replete
With mad destruction's lurid gleam.

Can nothing quell this demon's power?
Can naught appease his fiery wrath?
Can strength of man impede his path,
Or stay the flames that madly lower?

No arm was potent there to save;
From tower and dome the flames rolled down,
While noble firemen from the town
Fought bravely as becomes the brave.

Sorin, thy life work lies a glow
Of crumbled clay and shapeless dross,
Thy brethern of the Holy Cross
Behold their labor worthless grow.

Doomed, doomed, O beauteous Notre Dame!
Thy massive walls are crushed and low;
Thy stricken children here bestow
Their tears to consecrate thy fame.

The stranger turns heartsick to see
That holocaust's destructive might;
Thy friends are gathered here tonight
In sympathy and love for thee.

Lo! crushed to thy foundation stone;
From out those ruins comes a voice
That bids thee rise, in grief rejoice,—
In woe thou weepest not alone.

We feel thy loss, we saw thy birth:
Thy classic halls once more shall rise;
Thy dome again shall pierce the skies,
The grandest monument of earth.

O hospitable Notre Dame!
Thy walls that never turned away
Unfed the poor—appeal to-day
To Christian hearts of every name.

Gold cannot buy all thou hast lost !
It can do much—we promise more;
We pledge thee freely of our store
And sympathy of priceless cost.

Thy children who are filling now
In every land the ranks of trade,
Will reach to thee their proffered aid
And laurels weave around thy brow.

Thy deeds of love have made thee great;
Have won thee friends in distant lands,
Who'll reach, to thy distress, full hands,
And bounteous gifts from every state.

Arise ! O peerless Notre Dame !
Forth from the gloom of thy despond,
To meet the coming years beyond,
And dedicate anew thy aim.

Thy fame is ours; our strength we give:
Sorin, thy Patriarch, shall not
Go to his grave and be forgot;
His name through ages yet shall live.



ENTRANCE TO THE UNIVERSITY GROUNDS.

VIII.

THE OLD AND THE NEW.

I. NOTRE DAME BEFORE THE FIRE.

To realize what Notre Dame had become, and how great was the loss suffered by the fire, we reproduce, with a few minor modifications, from the "Catholic Review" of May 3, 1879, the following picture of what he saw two days before the catastrophe, by the accomplished and lamented editor of that journal, Patrick V. Hickey:

" 'Under God, it is all the work of one man, with no help but a sublime and unbounded confidence in the Mother of God, who in every trial, and under every affliction, has sustained him. Sometimes human aid would seem promised to him; he would receive the assistance, or the hope of the assistance, of some brilliant and strong man, and almost at once death or some other cause would withdraw this support, and leave him nothing but his mainstay, faith in our Blessed Mother. Her work in the success of this institution is of marvelous record.

" 'Forty years ago, when Father General and his companions succeeded the saintly old missionaries who on these camping grounds of the red men had evangelized the poor Indians, Father Sorin and his assistant priests were so poor as to have but one hat between them, so

that when one was seen abroad it was known that the other must be at home.'

"The speaker was the editor of the 'Ave Maria,' who on last Monday afternoon was of three that kindly undertook to make the visit of a passing traveler from New York full of pleasant memories of Notre Dame. We were standing on the roof of the University building, under the statue of Our Lady. We had reached it by noble corridors and spacious staircases, through magnificent halls, which contained, in books, in manuscripts, in pictures, in scientific and artistic collections, treasures which no money could replace. We were looking out over the beautiful plains of Indiana, that American Lombardy which recalls the lines of Shelley:

Beneath is spread, like a green sea,
The waveless plains of Lombardy,
Bounded by the vaporous air,
Islanded by cities fair.

Far as the eye could reach, the work of Christian civilization could be traced; flourishing cities and villages, the iron roads which knit together east and west, factories and farms, everything that denotes a prosperous and happy people; but, in all, nothing more striking, nothing more beautiful, nothing more suggestive, than this Catholic City of Notre Dame; for it is not less than a city from whose center we surveyed this marvelous growth, the source of whose prosperity and strength Father Hudson summed up in the sentences we have quoted.

"Notre Dame, St. Joseph county, Indiana, brought to our own time and to our very doors, a chapter of the history of the church in its most glorious age. If any reader had never heard it before, the lecture of Arch-

bishop Vaughan which we published a week or two since must have familiarized all the readers of the 'Catholic Review' with the growth of great cities of Europe around the monastery of the Catholic monk and the cathedral of the Catholic bishop. Spending the first night of their foundation under the trees of a pathless and unknown forest, the middle-age founder often saw before his death, and his children surely saw, the mustard-seed developed, as the gospel promised, into a mighty tree which filled all the earth.

"On the prairies of Indiana, this American age has seen repeated the work of mediæval Europe, by a congregation of priests almost the most modern in the church—whose growth, however, has been such in America that we retain here their chief, the only case, we believe, where the superior general of a great religious order resides at this side of the Atlantic. From a few poor French priests, there has sprung an order, whose dead on the field of honor are already not few, and who besides have been able to enrich Ohio, Kentucky, Texas, Wisconsin, Canada, and remoter regions, with learned teachers, zealous missionaries, and practical business men, whose work in making good citizens and devoted lovers of our America institutions, Catholics and Protestants, the highest no less than the humblest in the United States, thoroughly appreciate. In this single establishment, the original two (Father Sorin and Father Cointet), of whom one survives, have been multiplied to thirty fathers, twelve scholastics, one hundred and forty-one professed lay brothers, sixty novices, and twelve postulants.

"We cannot, in the space at our command, picture for our readers even the material beauties which can

be seen from this vantage point on the roof of Notre Dame. Here is the Church of Our Lady, enriched with pictures, with costly frescoes, with shrines and relics of the saints, with an altar whose privileges are greater, we are told, than that of any other altar, save one, in the entire world. A volume would be required to tell the beauties of this shrine. Its chime of bells waft music over prairies; and for miles its great bell, the largest in America, is heard distinct and beautiful.

There is the school of manual art, where the young gentlemen who are to be the legislators of young communities can learn useful blacksmithing and carpentry. There are music and science halls, homes for the aged, an infirmary, the printing office of the "Ave Maria," with its devoted brothers and its mild, studious editor. Then a great boiler-house, kitchens and all the other buildings called for by nearly four hundred students and professors.

"Two lakes, surrounded by shady walks, afford opportunity of recreation and exercise, and divide the novitiate and scholasticate from the university. A week to see them, and a volume to describe them, would be needed to tell all the material glories of Notre Dame. What it has accomplished in the spiritual world, if told before the judgment day, must be recounted by other hands. Enough it is to know that in the atmosphere of Notre Dame there were peace, fervor, discipline, and piety, so that even the transient visitor could not fail to see its happiness. There was hope, too, for on this Monday morning, when Father Sorin bade farewell to his boys, on his thirty-sixth transatlantic journey, he engaged them all in a canvas to double their number next year.



WEST VIEW OF COLLEGE BUILDING.



EAST VIEW OF COLLEGE BUILDING.

"Whoever leaves Notre Dame hopes to see it again. Was it any wonder that we should promise to see it again when June added to it the only glory it wanted on this day, anticipating summer in its favor? Was it any wonder that, hurrying along the noisy highways of commerce, we looked back with affectionate interest to this pleasant lakeside? What then was our sorrow barely two days later, to read in the railroad cars this appalling record of ruin, blotting out and darkening one of the brightest spots in all America !

"The telegram must have arrested at the steamer's side the venerable Father-General Sorin and brought him back unexpectedly to the scene of the disaster. His hair is whiter today than it was forty years ago, when he undertook to build up for the first time Notre Dame, and his beard is that of the patriarch ; but his bright eye is as bright today as it was then, and though he might have prayed that this great affliction should be spared him, he will take up his cross once more, 'with a sublime and unlimited confidence in Our Lady,' and long before another May comes around, there will rise from the ashes buildings stronger, fairer, nobler, than even those which last week passed away in a breath of flame."

II. NOTRE DAME AFTER THE FIRE.

Mr. Hickey's prophecy was literally fulfilled. Before another May came around there rose from the ashes even a stronger, fairer, nobler Notre Dame than that which had passed away in the flames of that April day. Nay, more, Father Corby's inspired promise to the students that the new building would be ready for them on the opening of classes in September was veri-

fied as the September days appeared. It was indeed fortunate that Father Corby was then at the head of the university. He had with him the experience of 1865, when, as Father Patrick's assistant, he aided in erecting, inside of the summer vacation, the superb edifice which had just fallen a victim to the flames. He felt that the feat could be repeated; and under direction of Father Sorin, and with the heroic and unselfish aid of the devoted fathers and brothers of the Holy Cross, and the noble generosity of all the friends of Notre Dame, the great work was done.

So well indeed was it done, and so magnificent was the response from the friends of the university all over the country, that it even appeared to some that the fire came as a blessing to prove how loyal to one another, and how brave in great deeds, were the community of the Holy Cross, and also to prove how warm was the place which the old institution had secured in the hearts of the people. It is worth very much suffering to learn how well one is loved by God and by his fellow-men.

It was at first feared that the disaster might cause a fatal shock to the venerable Father Sorin, now in his sixty-sixth year. Accordingly a telegram was sent to friends near Montreal, where he was visiting on his way to Europe, asking that the news should be kept from him until a messenger might reach him. This was done, and he first learned the sad news from the messenger, with whom he at once returned to Notre Dame. Those who listened to him on his return, when he spoke to the assembled community from the altar of the Church of the Sacred Heart, will never forget the holy heroism of his words and appearance. Far from

yielding to the pressure of the calamity, his soul seemed to rise superior to all the affliction that had fallen upon him and upon the community. It was as if an inspired prophet of old stood before us; and every priest and brother went out of the sacred edifice strengthened as if with the absolute assurance of help from heaven. In God and his Blessed Mother he had trusted from the beginning, and they would not fail him and his stricken community in their hour of need.

Father Sorin for the time seemed to have recovered his youth again. Uninterrupted activity, and a vigilance that seized upon every source of aid, returned to him as they had been with him when he laid the old foundations in the days of his youth. But the long years of his labors were not in vain. He had, chief of all, gathered about him that brave community of priests and brothers who now took upon their willing shoulders every task. He had, besides, so conducted the university as to win the love and good-will of the American people, regardless of religious belief. The community were therefore united, active and enthused in their great work; and the public offered all sympathy, accommodation and substantial assistance. The consequence was that much nobler plans were prepared for the new buildings. Here, too, the experience of the past was of great value; the new structures were much better adapted to the needs and conveniences of a university. The new Notre Dame was indeed in every respect superior to the old; and although the institution was exceedingly prosperous, as we have seen from 1865 to 1879, yet so much has the superiority been since the latter date that the friends of Notre Dame begin to look upon the past fifteen years as the

only period during which she has taken rank as a true university.

In 1884, Professor Stace, the genial, accomplished poet and essayist, afterwards, by appointment of the President, a scientific expert at the Paris Exposition of 1889, and who himself, from 1860 until his untimely death, in 1890, did so much for literature, science and art at Notre Dame, wrote for "Donahoe's Magazine" a graphic description of the New Notre Dame. The University had then fully recovered from the destructive fire of 1879; Father Sorin, Father Granger, and Father Walsh were still with us. It was, indeed, a golden age in the history of Alma Mater. So perfect a picture is Professor Stace's article of what the University had become that, at the risk of some repetition, we give it entire; setting it over against the picture of the former Notre Dame, before given from the brilliant pen of Mr. Hickey:

"On the northern verge of Indiana, within five miles of the Michigan line, and just on the edge of that narrow water-shed which slopes towards the Great Lakes, is situated an institution of learning which is, year by year, becoming better known, not only throughout the states called distinctively 'western,' but also in the cultured east and chivalrous south, and in the adjacent lands of Mexico and Canada; young men from all quarters thronging here for instruction. This is the University of Notre Dame.

"Three successive edifices have already borne this title. The first, small but picturesque, was thought to be unsound in its foundations, and when a great influx of students came, instead of receiving additions, was pulled down to make room for a larger building.



STUDY ROOM IN BROWNSON HALL.



DINING ROOM IN BROWNSON HALL.

After the work of destruction had been effected, it was discovered when too late, that the maligned foundation had been perfectly reliable. The second college was a roomy, square-built, factory-like structure, with a mansard roof, and it took fire one warm day in April, during the prevalence of a southwest gale, here the most violent of all the sons of Æolus, coldest of all in winter, hottest of all in summer, and a dry, healthy wind at every season. Urged by the gale, a column of flame and smoke rose in the air to the height of a thousand feet, where it formed a complete arch, bending over with its freight of light combustibles, and set fire to a forest a mile distant on the northeast, which continued to burn for several days after. Not only the main building was destroyed on this occasion, but also the infirmary, the music hall and several minor structures to the leeward.

"A calamity such as this, only partially covered by insurance, would have dismayed hearts less stout than those at Notre Dame, into which it rather seemed to infuse a new life. The venerable founder of the institution, Edward Sorin, whose years might have fitly invited him to that repose which a life of energy and usefulness had earned, sprang at once into renewed vigor, and surprised his friends by his activity and self-devotion. The work of rebuilding was at once begun. The disaster only served to show how widespread throughout America was the veneration in which this young Alma Mater was already held. Substantial sympathy was expressed in the most effective shape, and friendship appeared in unexpected forms and localities. A plan furnished by Edbrooke (since architect of the United State Treasury) was selected

from among thirty others, and the present structure arose rapidly from the ashes. By September enough of it was completed to accommodate satisfactorily the returning throng of students, whose increased numbers showed a generous confidence in Notre Dame, in her hour of adversity.

"The present edifice is in the neogothic style, and consists of a center with two ample wings, the center being crowned with a dome, and having a front extension, giving the plan the general figure of the letter T, which is the shape taken by the halls, forming the avenues of internal communication through the various stories of the building, except that where the stem of the T joins the cross-bar, there is an open rotunda extending through all the stories, with galleries at each, up to the dome itself. On entering the main doors, the visitor finds himself surrounded by frescoes illustrating the life of Columbus, the work of Luigi Gregori, an Italian artist, who has been occupied for many years past in decorating the interiors of various buildings here. In the vestibule the life-size, full-length figures of Columbus and Queen Isabella, from authentic portraits, appear on the right and left—a fitting introduction to the grand historic series which is to follow, and which begins in the hall itself, with Columbus begging his bread at the door of the monastery, whose truly noble inmates first recognize his worth, and brought his project before the notice of the queen. Opposite we see the departure of the caravels on their adventurous journey, with Columbus kneeling to receive the blessing of the friendly monk to whom he owed so much. Next to this is, perhaps, the most striking picture of the series, though one of the smallest,

representing the mutiny at sea, in which the crew are threatening the life of the great discoverer. The violence of the mutineers is made to contrast admirably with the calm confidence of Columbus. Opposite, land has been discovered, and the ring leaders of the mob are on their knees suing for pardon. Next a broad space is devoted to the scene at the landing, where the hero is planting the cross on the shore, surrounded by enthusiastic comrades and awe-stricken Indians. On the other side of the hall is the largest picture of all, showing Columbus on his triumphant return, presenting the aborigines and productions of the new world to Ferdinand and Isabella, enthroned under a canopy erected in the open air, and surrounded by numerous court officials, and an apparently unlimited throng of spectators. After this transitory scene of splendor we see another proof of fortune's inconstancy: Columbus in chains, the victim of successful treachery, while two Indians, amazed at the perfidy of the white man, appear to be his only friends. Last scene of all we have his death, receiving the blessings of religion, his chains hanging by his bedside above the chart of his discoveries. With these last two paintings on either hand, we find ourselves at the rotunda, on whose pavement of tiles we may stand and gaze upwards two hundred feet into the concavity of the dome, soon to be decorated with appropriate designs by the same talented artist. [Since Professor Stace wrote this article the inner surface of the dome has been so decorated by the hand of Gregori. The paintings were completed and the dome opened with appropriate services May 29, 1890. Bishop Keane was present, and a masterly oration was delivered by the

Hon. William J. Onahan, of Chicago. The figures are allegorical—Religion, Philosophy, Poetry, Law, Science.]

‘On the right-hand side, on entering the hall through which we have passed, is the suite of apartments occupied by President Walsh. In his reception room are to be found several gems of art, among others, a crucifixion, undoubtedly the work of Vandyke, and a Titian, the subject being the daughter of Herodias, with the head of John the Baptist. On the left-hand side of the hall is the public parlor, often literally crowded, spacious as it is, with visitors on exhibition nights and during commencement week. The room is decorated with portraits, chiefly those of former presidents of the university. Opposite to the end of the hall, across the rotunda, is the students’ office, where they procure their stationery and books, and may communicate by telephone or telegraph with distant friends. During business hours, this room is seldom without its throng. From the rotunda to the east and west extend the halls to the study-rooms, with recitation rooms on either side, airy and spacious, well-lighted and warmed, as are all the buildings, by steam-heating apparatus. In the story above are more recitation rooms, private rooms occupied by teachers and others, two large dormitories over the study-rooms, and two finely decorated apartments in which the Columbian and Cecilian societies respectively hold their meetings. The Columbian room is painted in fresco, with full-length portraits of the benefactors of the university, a category which includes characters as incongruous as those of Henry Clay and the late Emperor of the French, making a picturesque ensemble. On this floor there is also a



INTERIOR OF DOME, GREGORI'S ALLEGORICAL, PAINTING.



CORRIDOR, BISHOPS' MEMORIAL, HALL.

museum of Indian relics and other curiosities. In the third story, the greater part of the front extension is occupied by a spacious hall, devoted to the purpose of a college library. Here, besides the usual formidable array of classics and works of reference, may be found some curious old volumes, dated from the century in which printing was invented, illuminated with initial letters painted by hand after the printing was finished. Quaint modern reproductions of mediæval work will also interest the aesthete. On this floor and the next above are also numerous private rooms and dormitories, a distinguishing feature of the upper floor being the school of drawing; for the art of drawing makes a prominent figure in the curriculum of the scientific course. We may now ascend to the roof, if you have any desire to obtain an extensive view. If your nerves are steady, we may even scale the dome itself, and the prospect is worth the climb. Northward lie the green hills of Michigan, with the St. Joseph river winding in a deep valley among them. The position of the city of Niles may be made out by the white houses of its suburbs gleaming through the surrounding shade trees. The greater part of the town lies hid in the valley of the river. Eastward, stretch extensive woods, above which the smoke of the foundries of Elkhart may be seen rising. Southward, the view is more limited, a high range of bluffs beyond the river cutting it off, and causing the river itself to make that remarkable deflection from which South Bend takes its name. The tips of the spires of Mishawaka may be discovered, by one who knows just where to look for them, rising above the woods a little east of south. On the bluffs above; is a station erected by the lake coast

survey. West of south lies South Bend, mapped out beneath the eye of the spectator, and still further west stretch the Kankakee marshes, for so many years the paradise of the fowler. But the prairie chickens and ducks, that used to abound there, have been thinned out by the ruthlessness of hunters; and the process of drainage and fencing has robbed the region of its original charm. Northwest, the eye roves over the rolls of Portage Prairie—the old “portage” of the Pottawatomie Indians, over which, by conveying their canoes from the waters of the St. Joseph to those of the Kankakee, they connected the navigation of the great lakes with that of the Mississippi.

“From these views of the distant horizon let us turn our eyes to what is going on more immediately beneath us. On the lake to the north we may witness the boat crews training for the coming regatta. The lake itself is a beautiful blue sheet of water, surrounded by groves, and forms a most attractive feature in the college grounds. There is another lake to the westward, not so large, and surrounded by beds of marl, which make it, perhaps, more interesting to the geologist, though less attractive to the lover of scenery. Southwest, on the broad campus, a game of base ball, if it is “rec” day, may be in progress, and from your elevated position you may command a view of all the details of that attractive pastime. To the south, an avenue of maples shades the thoroughfare to South Bend, two miles distant; and Notre Dame postoffice is visible on the skirts of a pine grove. Southwest are the manual labor schools, conducted by the same religious community which directs the exercises of the college itself. Here are tailor shops, shoemaker shops,

carpenter and blacksmith shops, and an extensive farm with its well-appointed barns and stables. Still nearer to the southwest we see the church, and this is worthy of inspection from within. In the west, a mile away, on the banks of the river, is St. Mary's Academy, an institution for the education of young ladies, which the tourist will find well deserving of a separate visit.

But it is the intellectual aspect, rather than the material—the mental landscape, so to speak—which will interest the visitor to the University as a university; and here he will find classic taste and scientific research—not the mere memorizing of the contents of learned tomes, but an active participation in the pursuits and aims of true study. The production of the plays of Sophocles, with all their appropriate accessories on the stage, by the Greek students of this University, and still more the intelligent interest, which large audiences have unmistakably manifested in the representation, sufficiently attest the proficiency attained here in a *living* language, which, however, its claims to notice may have been lately questioned by the superficial and soulless utilitarian, is not only among the most perfect and beautiful that the world has ever known, but is especially dear to Christians, as being the language of the gospel. Moreover, the fact of Greek being a living language is vividly presented to the mind of the student by the exchange of the productions of the 'Ave Maria' press with those of modern Greece, which arrive by every mail from the Orient. It is needless to speak of the perfection attained in the Latin language in an institution conducted by Fathers of the Catholic Church, among

whom that classic tongue has never been allowed to die. The poetry in hexameter and the difficult Horatian measure which from time to time appear in the periodicals here published, bear witness that Notre Dame forms no exception to the rule in this respect. Of the periodicals alluded to, the 'Ave Maria' is the most extensively circulated Catholic religious paper in the United States. It has been now established for nearly a quarter of a century, and shows no signs of 'a decline and fall.' On the contrary, each year finds it still more widely disseminated, so that it reaches many thousands of hearths and homes, where its pages are the delight of the family circle, and the antidote to the pernicious literature with which our land is rife. The 'Notre Dame Scholastic,' issued from the same printing house, takes a high rank among college papers, as contemporaries acknowledge and enables the youth destined for the vocation of the journalist—an occupation whose standing in the social sphere is daily receiving a higher recognition—to fit himself for the exercise of his chosen profession. Other volumes, from time to time, emanate from the same source; the *Antigone* of Sophocles, in Greek and English, has here been published; the 'Household Library of Catholic poets' 'Life of Joseph Haydn,' 'Crowned with Stars,' and other works, have found their circle of readers. The dramas suitable for performance of schools and colleges are of merit practically recognized by their frequent representation in the institutions for which they have been designed; and their number is daily increasing.

"Nor is science neglected. The flora and fauna of the fertile St. Joseph valley give increasing occupation

to the naturalist, the fruits of whose labors are preserved in the herbarium and museum. The geology of the Great Lake basin and the multifarious mineral specimens to be found in the neighborhood, open other interesting fields of science, which have been duly tilled, and the philosophical apparatus appears to have gathered no rust or dust from neglect. The courses of law and civil engineering are in active operation, and that of medicine might be equally flourishing, were it not that the invincible repugnance, which a dissecting room excites in the minds of those who have no vocation to the healing art, has hitherto militated against its establishment at Notre Dame. A preparatory course, in which human and comparative anatomy are taught by the aid of carefully prepared skeletons, has long been conducted under the care of an eminent and experienced practitioner. A commercial school here has always borne a good reputation among business men, so that its graduates find no difficulty in obtaining employment, which is probably the best test of its worth.

“The Catholic religion is professed by the teachers and officers of the establishment, but non-Catholics have always availed themselves, in large numbers, of the educational advantages here offered. The Blessed Mother, who gives her name to the university, smiles a welcome to all from her exalted position on the dome, and although no undue efforts are made to proselytize, yet the truths of the most ancient form of Christianity sink deep into many an ingenuous heart. The sense of honor is sedulously cultivated by the officers of the institution, as a ground of moral restraint and self-command on which all may meet on a common footing.

The venerable founder of the house, himself a model of the punctilious courtesy which characterized the *ancien regime*, has always deemed it his duty to cultivate the manners, no less then the morals, of those to whom he stands *in loco parentis*; and although he has long ago resigned the presidency into younger hands, his gentle influence is still felt, refining and elevating wherever it extends; his presence inspires an affectionate reverence, and the memory of his teachings will long survive his earthly career. Hence the absence of rudeness has always been a marked feature at Notre Dame. The disgraceful practice of 'hazing' is absolutely unknown. The newcomer finds himself surrounded at once by kindly faces and hearts, disposed to believe everything good of him, unless his own deeds force them reluctantly into the opposite conviction. The students are divided into departments, not according to the course of study each pursues, but according to the more natural distinction of age, each department having its own campus and gymnasium, its own study-halls, recreation rooms, and dormitories. In the recitation rooms, however, distinctions of age are leveled, and merit alone gives the pupil his standing. The practice of going to and from recitations and other college exercises in silence and ranks, has always prevailed, and contributes much to the reign of order. In the classical and scientific courses, the highest proficiency is required to obtain the academic degrees; the mere fact of a student having attended class regularly does not entitle him to a diploma; the examination to be passed is something more than a mere formality, and the unpleasant process, known to college men as 'plucking', takes place quite often



BIOLOGICAL LABORATORY.



STUDENTS AT WORK IN THE BACTERIOLOGICAL LABORATORY.

enough to inspire a salutary awe. The removal of distracting influences, has also been found to have most beneficial results in promoting attention to solid work.

But now let us descend from the roof of the college, and view the interior of the church, as already suggested. Exteriorly, at least in its present state, the building is not specially attractive. [Since Professor Stace wrote, the towers and spires of the church of the Sacred Heart have been completed; and much of the exterior want of attraction here alluded to has been removed.] Within, however, it is a gem. We enter the front porch beneath the massive tower, containing a fine chime of twenty-three bells, the largest of which, weighing seven tons and a half and measuring seven feet, holds a distinguished place among the bells of the United States. Stained glass admits all the light that enters the sacred edifice; gorgeous dyes of crimson, scarlet, blue, and amber, revealing the figures of those apostles, martyrs, and virgins, whom Christianity reverences as its heroes. One large window displays the descent of the Holy Ghost upon the Apostles in the form of fiery tongues. The figures are mediæval, such as we expect in stained glass, but without that restraint of artistic freedom which the mediæval style in feeble hands imposes. Scarcely dimmed by the the bright colors in the windows, are the frescoes and other paintings which cover the walls of the interior—representing four years' work, of the same talented artist [Gregori], who is now painting the interior of the college; for the church happily escaped the great conflagration of 1879. These paintings represent the pathetic and inspiring scenes attending the birth and passion of our

Lord Jesus Christ. Here, we see the "Blessed among women" receiving the angelic message; there she greets her cousin Elizabeth; anon the cave of Bethlehem with the adoring shepherds is opened to our view; farther on, the three wise men of the East present their gifts of gold, frankincense and myrrh; and again the Holy Family fly into Egypt from the wrath of Herod—the series coming to a conclusion with that memorable scene in the temple, when the child was found among the doctors of the law, hearing them and asking them questions.

"The scenes of the Passion are detailed even more minutely. First we see Pilate washing his hands, having impiously pronounced the condemnation; then the cross is laid upon the shoulders of the victim, and the occasions upon which He is said to have fallen beneath its weight, furnished three other subjects. His meeting with His Blessed Mother is the most affecting of the series. She comes, attended by Mary Magdalen and the beloved disciple John, and even the brutal soldiers make way for her approach, as, with blanched face and bloodless lips, she imprints the last kiss on the divine features. In another painting Simon of Cyrene is compelled to share the burden, and in yet another the women of Jerusalem offer their un-availing tears. The driving of the nails is depicted in colors that appall, although we cannot but feel how much more terrible was the real scene. The death on the cross, the descent therefrom, and the entombment, close the series, and in these subjects Gregori has had to emulate the greatest masters of the art. By the contemplation of paintings such as these the gospel truths are brought home to the humblest intelligence,

and impress the hardest heart, where written page or spoken homily would fail.

"To descant upon the other ornaments of the church—the costly altar, bedecked and surmounted with offerings of the richest and rarest, the painted ceiling whence angels smile amid the stars of a serene sky, the moldings and pillars, the tones of the mighty organ—would exceed the limits assigned to this sketch. Suffice it to say that Notre Dame is one of the few places in the United States where the majestic ceremonial of the Catholic church, interesting from its historic associations, even to those whose devotion is not thereby attracted, can be completely performed in all its splendor. Those who have witnessed the procession of Corpus Christi, as it winds around the lake, with all the rich colors doubled by reflection in the placid waters, with the song of birds mingling with melody of hymns, will bear us out in this assertion.

"Building is still in progress, and the number of students attending seems to keep pace with the increase of accommodations. An edifice, now nearly finished, to the south of the Music Hall, will be devoted especially to the use of the scientific department. The laboratory, now in a temporary building, will here be the principal feature. Museums of mineralogy and natural history will occupy other galleries, and a large hall will be devoted to lectures—not only the special lectures of the scientific course, but popular lectures on science, such as the commercial students may attend with advantage.

[Science Hall has been since completed and supplied with instruments, appliances and specimens, which make it one of the finest schools in the country for the

teaching of the physical and natural sciences. The building itself is a beautiful specimen of Greek architecture. To the south of Science Hall is Mechanics' Hall, where the mechanic arts are practically applied under the direction of competent instructors. Still further south is a neat astronomical observatory. This series of buildings has been erected chiefly under supervision of Father John A. Zahm, so well known for his achievements in science and his various learned writings, and who but this year (1895) was honored by the propaganda at Rome with the degree of Doctor of Philosophy. Father Zahm is ably assisted by the Rev. Alexander M. Kirsch, Professor McCue, Professor O'Dea, Rev. James Burns, Rev. Joseph Kirsh and others.]

"The description of the various buildings to be found here, devoted to special objects, would fatigue the reader, though of interest to the observer. A visit to the institution will develop matters for thought upon which we have not even touched, and the visitor may be sure of a warm welcome from the good fathers who direct the establishment, and whose hospitality has become proverbial. During the summer vacation, especially, many resort hither to enjoy the pure air, limpid spring water, and the rural scenery. It is accessible by three [now five] railways—the Lake Shore, the Grand Trunk, the Michigan Central [since also the Vandalia and the Three I's]. The best time to see the place in all its beauty is in the spring or early summer. At the Commencement exercises in June, there is always a large crowd of visitors; but we would advise such of our readers as have an eye for the picturesque to choose a time when there is less to

distract the mind from the contemplation of nature, say at that brief but blissful season characterized by the flowering of the lilac; when the cooing of the wild dove is heard at the dawn of day, and the plaintive note of the whip-poor-will at its decline, ere yet the song birds have lapsed into their summer silence. Then is the time to see Notre Dame in perfection."

III. ANOTHER PICTURE.

The fine descriptions of the landscape as seen from the roofs of the old and the new Notre Dame, given in the preceding pages from the pens of Mr. Hickey and Professor Stace, make it pleasant to add a third and reverse picture—a poet's view of Notre Dame, as seen from the heights above the banks of the St. Joseph river, a mile to the west:

NOTRE DAME AS SEEN FROM ST. MARY'S.

BY ELIZA ALLEN STARR.

The purple air, the misty hills;
 The meadows, green with hidden rills;
 The grove, that screens from curious gaze
 Its sacred, meditative ways;
 The lake beyond, its placid eye
 Blue as the arch of vernal sky;
 The dome, and chapel spires, that claim
 Our Lady's favor, with her name;
 How, like a thought of peace, the whole
 Takes calm possession of the soul!

May 7th, 1874.

IV. ART AT NOTRE DAME.

In Professor Stace's article are described the many fine paintings of Luigi Gregori, both in the halls and dome of the university and in the Church of the Sacred Heart. The daily contemplation of these fine

paintings, of the beautiful stained glass windows, the choice works of art in and around church and college, with the glorious music of the organ and the bells, and not forgetting that beauteous landscape of which Professor Stace also speaks, constitutes in itself an ennobling education. No one can view and listen to those beautiful things day after day without having his mind and his soul lifted to the contemplation of the beautiful and the good.

Previous to the coming of Gregori the most eminent artist at Notre Dame had been the elder Professor Ackerman, who was especially skilled as a draughtsman, as those know full well who remember the classic architectural drawing that adorned the refectory of the old college building of 1853-65, particularly the noble front of St. Peter's at Rome. His work is also to be seen on the walls of the present refectories. Another of the old artists was Professor Lewis, who was possessed of a delicate taste, as he was of a congenial and kindly nature. Prof. F. X. Ackerman is their worthy successor.

Art suffered a loss in the early and tragic death of Mr. Wood, a young student and the most promising of Gregori's pupils. Many of his portraits and landscapes are treasured at Notre Dame, and show what he might have become had his life been spared. May we not hope that the daily presence before the eyes of the bright youths of Notre Dame of so many fine works of art will inspire some choice spirits to produce paintings that may not suffer by comparison even with those of Gregori.

In the kindred art of music Notre Dame has always excelled. Indeed, the musical department has ever



A LECTURE ROOM IN MAIN BUILDING.



THE ART STUDIO.

been one of the most distinguished of the university. The veterans of this department were Professor Girac and Brother Basil, the former gone to take part in the melodies of heaven, the latter still with us to make more holy and beautiful the world in which he yet lives. Father Lilly, himself a child of a family of musicians, was most precocious, playing upon the piano when his little arms could scarcely reach over the keys. In more recent times Professor Paul continued the harmonious line. Brother Leopold has long been one of the choice musical spirits. Professor Liscombe for many years instructed his pupils and delighted his audiences. At present the accomplished Prof. Newton A. Preston has charge of vocal music, and also of the band and the mandolin orchestra; and beautiful as has been the long line of music at Notre Dame, from the early days of Brother Basil and Professor Girac, it may well be said that never before has the musical department been more excellently guided, and never has it been conducted with more profit to the students or more delight to the inmates and visitors of Notre Dame than under Professor Preston, Brother Basil, Professor Paul, Brother Leopold and the others now in charge.

V. TO SIGNOR GREGORI.

[On contemplating a portrait of Father Corby, painted by the artist.]

Gregori, 'tis, in truth, an art divine,
Thus on the blank and silent wall to wake
These speaking human features ; yea, to take
The semblance of the spirit's inner shine,
And touch with daring hand the very line
That parts unseen and seen: it is to make
A work most like the dread Creator's!—Ache
Of eye, nor brain, nor hand, in thy design
Appears ; but artless ease, and life, and grace,
As if it were the unconscious growth of warm
Reality ; yet ever lurks some charm
Of art, half-hidden touch, where still we trace
The seeming presence of the absent face—
So canst thou nature's double deftly form !

IX.

A BRILLIANT PERIOD.

I. THE PRESIDENCY OF FATHER WALSH.

To preserve some unity of subject in this history, we have anticipated part of the events that occurred during the presidency of the Rev. Thomas E. Walsh, whose term of office began in 1881. Father Walsh had been Vice-President and Director of Studies during the last presidency of Father Corby, from 1877 to 1881. He was barely past the age of twenty-eight when he became president, but he was even then a ripe scholar and a man of mature mind. He took charge of the university when its material wants had been fairly well supplied. The disaster of 1879, had been, in large measure, repaired, and looking upon the new Notre Dame, we might even then well believe that the apparent calamity was a blessing in disguise. Father Walsh seemed to believe that his special mission was to lift the courses of studies to a higher plane and extend them to a wider scope, than any to which they had hitherto attained. Himself a finished scholar and a man of superior natural endowments, he felt within him the promptings to make Notre Dame equal to the greatest universities of the land. Father Walsh's own character was one of great

evenness, roundness and fullness, and accordingly he strove to advance all the interests of the university, without sacrificing any one interest to another. While it may be that his own tastes in literature and oratory were predominant, yet his mind was so broad, his sympathies so wide, and his judgment so correct, that every department seemed to receive his equal attention and care.

During Father Walsh's presidency, the extreme wings or additions, originally designed for the new college building were built, and the refectories and study halls were accordingly enlarged, greatly adding to the facilities of the university.

In the year 1882, St. Edward's Hall, for the use of the Minims Department, was erected. The Minims consist of young students, under twelve years of age. These youths have always been tenderly cared for at Notre Dame. They are under the special charge of the Sisters of the Holy Cross, and have a course of studies, and a daily life suited especially to their tender years. Ever since the erection of St. Edward's Hall, they have had all the facilities that could be desired for their training and instruction. St. Edward's Park, in front of the hall, is perhaps the most beautiful little garden and pleasure ground anywhere to be seen about Notre Dame. It is a gem of pleasant walks and beds of plants and flowers, and always attracts the admiration of visitors at Notre Dame. The Minims were always favorites of Father Sorin. He styled them his "Princes," and whether at Notre Dame, upon the sea, at Paris or at Rome, he never ceased to remember them. From their ranks has come many a bright student of the university.



REV. THOMAS E. WALSH, C. S. C.
SIXTH PRESIDENT.

On June 20, 1883, the corner stone of Science Hall was laid by the Right Rev. John A. Watterson, Bishop of Columbus. This building was constructed as a necessary part of the plan in developing the scientific course of the university. It is considered by many, in the severe simplicity of its Greek architecture, to be the most beautiful of all the college buildings. The corner-stone itself was an object of particular interest from the circumstance that it was a mineral curiosity, being a beautiful conglomerate, containing lucid and colored quartz pebbles and procured in northern Michigan. It was donated for the purpose by Dr. John Cassidy, the first graduate of the scientific course.

Under Father Walsh's presidency were also erected Mechanics Hall, or Institute of Technology, and the Astronomical Observatory.

From Bishop Watterson's address at the laying of the corner-stone of Science Hall, we take the following, which indicates the relations of the sciences to other studies as understood at Notre Dame:

"We lay it (the corner-stone) in the shadow of yonder church, and here the students of Notre Dame can have the opportunities and means of perfecting themselves in those physical studies, which, instead of being opposed to religion, are auxiliaries to it, because they introduce us to the studies by which we attain our destiny. The course of an education in a Catholic University is intended to make intellectual and moral men, all the branches conspiring to this noble aim. The ancient classics of Greece and Rome tell the student of the necessity of a revelation, and history teaches of the doings of Almighty God with man, pro-

claims God's goodness and mercy and the necessity of his church. Natural philosophy places us in the very vestibule of theology; moral philosophy tells us of our relations with our fellow men and our duties in the various walks of life. Heretofore the natural sciences have been taught in this university, but now they are to be taught with greater application than ever. Here they are to receive diligent attention, for they tell us of the goodness and greatness of God, and teach us that everything should lead us to God. Some men do not recognize God in science, because they do not see the natural sciences as God intended. He wishes nature to lead us to him, and if sciences are properly studied they will do their own towards bringing us to our future happiness."

The dimensions of the principal buildings of the university, thus completed under direction of Father Walsh, may well be given here, with some details of their uses, and purposes.

The main building is three hundred and twenty feet front by one hundred and fifty-five feet in depth. The material of which this, as well as all the other buildings, is constructed, is cream-colored, sometimes called Milwaukee, brick. The dome of the main building is gilt, with pure gold leaf, and is surmounted by a massive statue of the Blessed Virgin, which is "crowned with stars" of electric light, a most beautiful sight of a summer's evening. Father Sorin had resolved that this crown should circle the brow of his Blessed Lady, even before modern science had yet succeeded in dividing the electric fluid for this purpose. It is not the only time when the ardent founder's genius seemed, as it were, to leap over present difficulties and to anticipate



MAIN BUILDING.

success where others could see only disappointment. The star-crowned statue on the dome rises two hundred and seven feet above the earth.

The Music Hall, or Academy of Music, as it is also called, which contains besides music rooms and recreation halls, also the fine exhibition room, known erstwhile as Washington Hall, is one hundred feet front by one hundred and seventy feet deep, and a little over one hundred feet in height.

On the evening of June 20, 1882, the exhibition hall, as rebuilt after the fire, was formally opened to the public. It was described on that occasion as one of the most attractive rooms to give a public entertainment to be seen anywhere. It is octagonal in form, and the acoustic properties are unusually good. Three electric lamps make a noonday radiance in every part of the auditorium, stage and gallery. The gallery, which is reserved for the students of the university, has a seating capacity of 500, and the body of the hall, the tiers of seats in which are arranged in horse-shoe shape, and slope down from the rear to the stage, will accommodate about 700 people. The stage is ample and commodious in its appointments.

It was mentioned as something of an anachronism that the hall should have been "opened with a play of Sophocles by electric light." The play was the *Oedipus Tyrannus*, and was produced by the Hellenists in the original Greek, under direction of Father Stoffel, the Professor of the Greek language and literature in the university, in the presence of a large and intellectual audience. The "South Bend Times" had this to say of the occasion: "Distinguished people from all sections of the country, both clergy and laity, greeted

the Hellenists, and the applause that was given testified the appreciation of the audience. This is the first time that a Greek play ever was produced west of the Alleghanies. The costumes were designed by Signor Gregori, the renowned artist. The music was composed expressly for the occasion by Mr. Nobles, one of the professors of music. The entertainment commenced at eight o'clock, and occupied an hour and a half in its presentation. During this time, not one word of English was spoken (the play being in Greek), but the audience was so interested that not the least impatience was shown. The singing was the finest ever heard at Notre Dame, particularly the duets and the grand chorus." The production of this Greek play at Notre Dame attracted wide attention.

The dimensions of Sorin Hall are one hundred and forty-four feet front by one hundred and twelve feet in depth. This is the residence of such students of the advanced classes as have previously given entire satisfaction as to industry and deportment. They are accorded the privilege of having private rooms, and this without additional cost. This innovation in the traditionary system of government in Catholic colleges, although at first viewed somewhat unfavorably by the ultra-conservative, has stood the test of experience, and the resulting benefits have more than justified the hopes formed when the experiment was hazarded. In Sorin Hall, too, are the law lecture room, court rooms, law library, etc.

On the first floor of the Music Hall are the recreation and reading rooms of the students of Brownson Hall and Carroll Hall. These rooms are supplied with newspapers, periodicals, games of all kinds, in-



SCIENCE HALL.

THE UNIVERSITY

cluding billiard tables. The dressing rooms of the bicycle club and of the athletic association are also on this floor.

Science Hall is divided into two departments, and is supplied with all the agencies requisite to facilitate the acquisition of a complete knowledge of the sciences. The laboratories, lecture rooms, museums, biological department, engine rooms, etc., are admirably arranged for the convenience of students. This hall is fully equipped with all the necessary chemicals, preparations, specimens, charts, tools, instruments, and the innumerable accessories of a great school of science.

Mechanic's Hall, the Institute of Technology, is a large and commodious building, devoted to the use of the students of civil, mechanical and electrical engineering. It is fully equipped with all the appliances for wood and metal working, and is supplied with the most approved forms of forges and cupolas for blacksmithing and foundry work. The rooms for mechanical drawings, and the laboratories for special experimental work in mechanical engineering were especially designed for the purpose for which they are used, and are complete in all their appointments.

The Astronomical Observatory consists of a main part, with a revolving dome, an east wing or transit room, in which is mounted the transit instrument, and a north wing or computing room, which contains the smaller instruments and the works of reference for the use of observers.

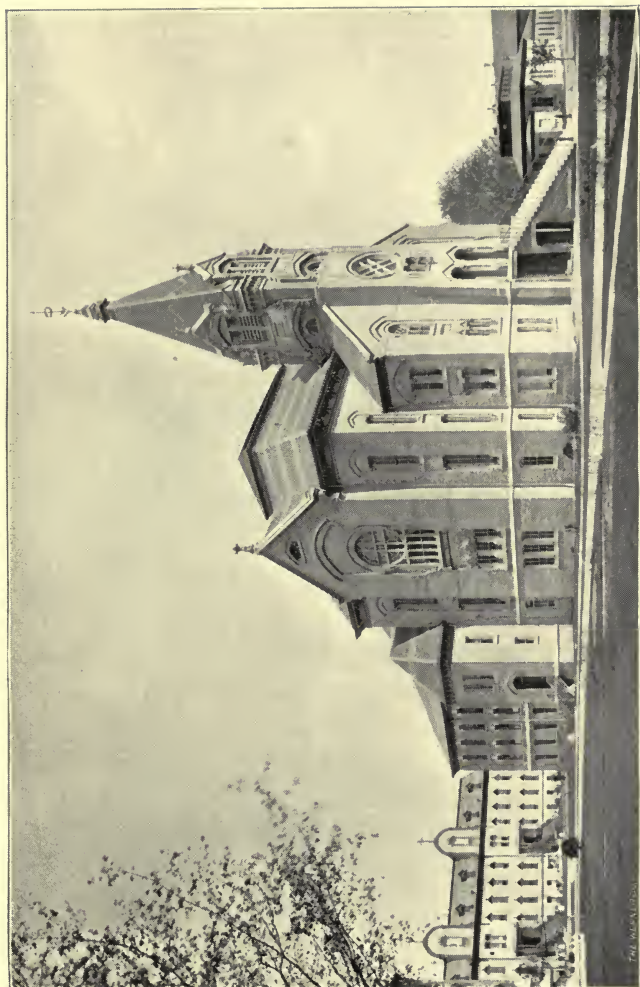
East of Music Hall, for the accommodation of students desiring to take physical exercise when the weather is unfavorable for out-door sports, stands the students' play-hall, one hundred and sixty feet in

length by forty-five feet in width and two stories high. In addition, there is fitted up, on the second floor of the Institute of Technology, a thoroughly equipped gymnasium.

The Infirmary, for the comfort and care of those who may become sick, is a building two hundred feet long by forty-five feet wide and three stories high, situated to the east and rear of the main building. A regular physician is in daily attendance, while the Sisters of the Holy Cross minister also to the wants of the sick.

It would take too much space, nor is it necessary, to notice in detail the various other buildings which form a part of the University. So numerous and extensive are they, that if brought together they would cover eight or ten acres of ground. As they stand, they give to the visitor the idea of a pretty rural town.

The buildings more immediately connected with the University are arranged so as to form a harmonious front. The main building, with its noble dome, occupies the central space; to the right front is the Church of the Sacred Heart, and to the right front of the church is Sorin Hall; to the left front of the main building stands Music Hall, to the left front of Music Hall is Science Hall, and to the left front of that is the Institute of Technology, and the front of that the Astronomical Observatory. All these buildings, therefore, present a united grand front to the south, extending to the east and west with a combined width of nearly one thousand feet. Within this space, in the embrace as it were of these noble edifices, is enclosed a beautiful courtyard, a garden of green and shade and pleasant walks. It is all most beautiful; fully justifying the oft repeated exclamation, "Beauteous Notre Dame."



ACADEMY OF MUSIC AND WASHINGTON HALL.

II. THE GILDING OF THE DOME.

These verses were written by the lamented Prof. Arthur J. Stace, soon after the completion of the gilding of the dome of the University. The dome, as is well known, is surmounted by a colossal statute of the Blessed Virgin, illuminated by an electric crown and crescent. The gold for the gilding of the dome was contributed by a devout client of Our Lady; not, however, a more devout client of Our Blessed Mother than the gentle spirit who wrote this sonnet:

The gleam of earthly gold—how pale!
Our brightest light—how faint the shine
To eyes that, blessed with light divine,
Are turned in pity toward the vale,
Where Eve's sad children bid thee hail!
To cheer them with a glance benign,
Their sorrows with thine own to twine,
And thus the throne of God assail.
And yet, though poor the gift, 'tis meet
Humbly and gratefully to bring
All earthly treasures to thy feet,
O Mother of the heavenly King!
For earthly treasures by thine aid
May turn to joys that never fade.

III. IMPRESSIONS MADE UPON A STRANGER.

As indicating the impressions made by Notre Dame during the administration of Father Walsh upon a wide-traveled and cultivated gentleman, but one who had no sympathy with the blessed religion through the fervent practice of which all these things came, we give the following from the New York "Christian Advocate," of March 5, 1891, an organ of the Methodist church, by its editor, the Rev. J. M. Buckley, D.D.:

"The ride from Chicago to South Bend took three or four hours. Here Schuyler Colfax lived for many years; here his widow and family reside, and his memory is honored by men of all parties and creeds. That evening, through the kindness of my host, I met at dinner many of the most distinguished citizens, including the gentlemen of the press, clergy of different denominations, merchants and manufacturers, and Rev. Father Walsh, president of the University of Notre Dame, the famous Catholic institution of the west, established by the order of the Holy Cross—an order of priests and brothers devoted primarily to teaching. Receiving a courteous invitation from the President to visit the institution the next day, and finding that Mr. Studebaker would be able to accompany me, I accepted it, and Father Walsh expressed a hope that we would come to dinner and sit with the boys, as he expressed it, at 'Commons.'

"The approach to the university is grand; the golden dome being visible for many miles, glistening in the sunlight like the dome of the Greek churches in Moscow. The buildings are numerous and imposing. The walls of the reception room are covered by portraits of the former presidents of the institution and other dignitaries.

"It was an interesting spectacle to see the boys at dinner. There are five hundred students, a very vigorous class physically and in excellent discipline. I was interested in Father Walsh, before knowing that I should meet him, by a standing advertisement in the South Bend papers, running thus:

'I hereby give notice that I will prosecute to the utmost extent of the law, regardless of cost, all persons

guilty of selling or giving liquor to the students of this institution, or furnishing it to them in any way.'

'THOMAS E. WALSH, President.'

"The institution was founded in 1842 by Father Sorin. The founder is still living, seventy-eight years of age, and is general of the order of the Holy Cross throughout the world. He is patriarchal in appearance, wearing a long white beard and mustache, having a dispensation from the pope allowing it. To him I was introduced; he blended with the dignity of his office the fine manner of a cultivated Frenchman. The order of the Holy Cross consists of priests and lay brothers, generally, though not exclusively, devoted to teaching. The church is one of the most magnificent in this country, being capable of seating one thousand two hundred. The stained glass is beautiful, of a high order, brought from Europe. The altar, which stood for three hundred years in Rome, was purchased and imported in a complete state for this church. I do not think there is anything superior to it, excepting the cathedral in New York. All the buildings are large, light and airy. . . .

"In the university is a manual training school, where machinery and many other manufactured articles are made. This institution does not possess one dollar of endowment, but it is supported by the amount paid in by tuition and board, which is about \$300 per year. Everything about it is very pleasant and wholesome. The infirmary is the best and neatest I have seen.

"Perhaps some one may say: Here is another example of the ingratiating effect upon the most decided Protestants of the skillful courtesies of Roman Catholics. Not at all; they were simply gentlemen; they

recognized my protestantism; I report simply what I saw. If there had been anything to criticise it would have been criticised, as anyone knows by my letters from abroad. Protestants are admitted to the institution, but in all cases are required to remain at the services, of which rule they make no secret. It is a Catholic institution to train Catholic young men, and the spirit of the institution cannot be relaxed. Their consistency in this matter I admire."

IV. TEMPERANCE AT NOTRE DAME.

The allusion in the Rev. Mr. Buckley's letter to Father Walsh's care for the preservation of the students from the evils of intoxication, brings to mind the constant care of Father Walsh for the moral welfare of the young men of Notre Dame. It can hardly be said that his solicitude in this regard was less than his care for their intellectual well being. Indeed, as said before, the aim of the educators of this institution has always been to secure the harmonious development of the physical, moral and intellectual nature of those committed to their training. Only by such harmonious development of the whole nature of man, can the best educational results be attained. The total abstinence societies at Notre Dame have always been most sedulously cherished; and this was particularly the case under Father Walsh, who was himself a strict abstainer from all intoxicating beverages.

So well known and admired were his labors in this field, that Archbishop Ireland, President Cleary, and other leading men of the Catholic Total Abstinence Union of America determined to recognize the excellent work done in this line by convening the sixteenth



ST. EDWARD'S HALL.

annual convention of the Union at Notre Dame. Accordingly the convention was held at the university on August 4 and 5, 1886, at which were present delegates representing a membership of 50,000 in all parts of the land. The meeting was one of the most successful ever held by the organization. One pleasant result of this convention was that numerous leading men, lay and cleric, especially from the extreme eastern states, came to see and to know Notre Dame for the first time; and praises of what they saw were echoed in hundreds of places where theretofore the great university of the west had been but a name.

V. DISTINGUISHED GUESTS.

Here it may not be inappropriate to note that Notre Dame has during her history been visited by a multitude of distinguished persons, who came to see the beauty of the place, and to honor those who had in so remarkable a manner built up an institution of learning and religion in what, within a single lifetime, had been an unbroken wilderness.

Besides priests innumerable, and reverend bishops and archbishops from all parts of the Union, from Canada, Mexico, Europe and Australia, including the beloved Cardinal Gibbons; besides governors, United States senators and congressmen from our own state; many eminent persons have been pleased to turn aside on their journeys through the land, or even to come on purpose from distant points to see what has been done in this chosen spot.

During the war the family of General William T. Sherman for a long time resided with us; and here the distinguished soldier delighted to come to visit his be-

loved and to pass pleasant days with them in the quiet of these classic shades. Here was interred the body of the general's eldest son, Willy Sherman; and here long lived his second son Thomas, now the eloquent Jesuit priest.

To Notre Dame, in 1875, came the Papal Ablegate, Mgr. Roncetti, and in 1886, the Ablegate, Mgr. Straniero. In 1893, the Apostolic Delegate, Archbishop Satolli, came to see Notre Dame and its venerable founder.

Others that have taken pleasure in viewing these grounds and halls of learning, were Chief Justice Chase, in 1871; James G. Blaine, and Thomas A. Hendricks, in 1884; Carl Schurz, in 1859; the historian John Gilmary Shea; the delegates to the Pan-American Congress, in 1889; the orator Daniel Dougherty, in 1891; and many others whose names might be given.

How close in touch with public affairs and public men, and how warm in sympathy with the best interests of the nation, has always been the spirit of Notre Dame, may be illustrated by a letter written in the name of the university, as far back almost as the founding of the institution, by the eloquent professor, Gardner Jones, whose literary services to Notre Dame have many times been referred to in these pages. The letter was addressed to Henry Clay, to whose kindly and active interest the university was more than once indebted. The letter is as follows:

"UNIVERSITY OF NOTRE DAME DU LAC,
(Near South Bend, Ind.,)
MARCH 14, 1850.

"Honorable Sir;—The president and faculty of this Catholic institution, all unknown to you as they are,



INSTITUTE OF TECHNOLOGY.

cannot resist the impulse created by the recent reading of your compromise speech in the college refectory, to address you a brief letter of thanks for their share in that rich treat. Professing a creed widely different from your own, and which is generally, though falsely, supposed to be anti-American, and hostile to civil liberty, they yet partake with you in those just, wise and moderate views which you advance in the noble document referred to, and in all that patriotic and trembling solicitude for the continuance and perpetuity of this glorious Union, which you so laudably manifest. It would be dissimulation in those who address you to affirm aught else than that they seek the edification and glory of the kingdom of their Master Christ, before all other earthly considerations; but besides this reigning aim and desire, they know no greater love and affection than that they bear towards the constitution and federal government of these states. With the integrity, stability and unchecked progress of this land of religious liberty, they see identified the highest interests of the church of Jesus Christ, and the highest hopes of humanity; and, greatly as they venerate your exalted patriotism, evinced not only now in this painful crisis, but also through a long and illustrious life of unselfish and unrequited devotion to your country, they will not yield to you in the alarm they feel in view of the dangers now threatening the Union, or in earnest and continual supplication to the God of Nations, that he will be pleased, for his church's sake, to avert from us those imminent perils which now menace us.

"While you are assailed by the violent and insane of both sections of the Union, we thought it might be

agreeable to you to know that in a secluded religious house, whose inmates have their citizenship and conversation in heaven, who commune more with the mighty past than the present, and whose invisible companions are the noble army of saints, your kindling oratory has warmed and cheered many a heart inflexible and altogether AMERICAN.

"In behalf of the president and faculty, I have the honor to be, with great consideration, your obedient servant,

GARDNER JONES.

"Hon. Henry Clay, Washington, D. C."

VI. THE LAETARE MEDAL.

As a further indication of the wide sympathy of Notre Dame for intellectual and moral excellence wherever found, it is pleasant here to note the establishment during Father Walsh's presidency of the unique custom of conferring, on each recurring Laetare Sunday, a medal upon some American Catholic distinguished in literature, science, or art. It is needless to say that this is an adaptation to the domain of secular knowledge of what papal custom has from time immemorial made famous in the sphere of religion. The golden rose of Laetare Sunday bestowed by the pope upon some Catholic renowned for services in the cause of religion has always been esteemed by the recipient as one of the highest of earthly favors, and has gained from the world at large the most marked applause. The university of Notre Dame has in like manner won great honor by the selection as the recipients of this medal of Americans, men and women, who by their talents and virtues, have added lustre to the American Catholic name. Such recognition, too, has

in many cases been peculiarly fitting from the circumstances that the recipients, from their modesty and retirement of life, have been content to labor on in doing good, thinking little of any honor or appreciation that might be bestowed upon their labors, provided only they were conscious to themselves of performing the duty that God set before them. While such persons never look for honors, it is nevertheless pleasant to all who appreciate talent and devotion to duty, to see these single hearted men and women of genius selected for deserved if unexpected recognition. The good done by the giving of the Notre Dame Laetare medal is not simply in the honor done to the worthy, but in the emulation aroused in youthful genius, and in the respect inspired in the minds of all good people for unobtrusive merit. Honors thus worthily bestowed upon talent and virtue tend to make us all better by inspiring in us a love and respect for what is good and great.

The bestowal of the medal is usually intrusted to some distinguished representative of the university, and it is given with such appropriate ceremony, and in the presence of such dignitaries as may add emphasis to the honor intended.

The custom was inaugurated in 1883, the medal for that year being given to the accomplished historian, John Gilmary Shea, after Orestes A. Brownson, undoubtedly the most distinguished American Catholic layman who has given his genius to the services of the church. That the Laetare medal was first given to so eminent a man has added lustre to the gift, upon whomsoever it may at any time be hereafter bestowed. In 1884 the medal was given to Mr. Patrick C. Keely,

the eminent church architect ; in 1885, to Miss Eliza Allen Starr, the sweet poet and writer on religious art ; in 1886, to General John Newton, the soldier, scientist and engineer ; in 1887, to one whose modesty would not suffer him to accept, and whose name cannot therefore be given ; in 1888, to Patrick V. Hickey, the great Catholic editor ; in 1889, to Anna Hanson Dorsey, the author ; in 1890, to William J. Onahan, the publicist and organizer of great public Catholic movements ; in 1891, to Daniel Dougherty, the orator ; in 1892, to Henry F. Brownson, the editor and biographer of his distinguished father, Orestes A. Brownson ; in 1893, to Patrick Donahoe, the veteran publisher ; in 1894, to Augustin Daly, the theatrical manager ; and in 1895, to Mary Anne Sadlier, the writer of Catholic fiction.

This is a noble list of names, taken from almost every walk of life ; and does equal honor to the donors and to the recipients. May the list continue from year to year, the honor still accumulating with the past line of glory in those who receive, and the increasing glory of the University that bestows, the golden medal of *Lætare Sunday*.

VII. THE TRANSFER OF THE BODY OF ORESTES A.
BROWNSON TO NOTRE DAME.

In harmony with the honor which Notre Dame has endeavored to confer on Catholic laymen by the bestowal of the *Lætare* medal, may be here noted the transfer to her sacred precincts of the body of the great Dr. Brownson, without question the most eminent man, outside the reverend clergy, that has yet been produced by the American church.

On June 17, 1886, the body of Dr. Brownson was brought from Mt. Elliott cemetery in Detroit, in charge of his son, Major Henry A. Brownson, and was solemnly interred beneath the Church of the Sacred Heart at Notre Dame. At the conclusion of the solemn mass of requiem, the venerable Father Sorin ascended the altar and spoke for a short time, alluding to his long and intimate friendship with the distinguished dead, telling how, during life the lamented Christian hero had often expressed his desire to end his days at Notre Dame, and how it was now their melancholy pleasure to receive his precious remains, to be placed beside other Christian heroes who had labored like him, though in other spheres of activity.

The body of the great philosopher rests beside those of the sainted missionaries, Fathers De Seille, Petit and Cointet; a tablet with a suitable inscription marking the place of his honored rest. May we indulge in the hope that some day the remains of the venerable Allouez and the proto-priest, Father Badin, may also rest beneath the Church of the Sacred Heart at Notre Dame? Not more worthy of honor are those who sleep in Westminster Abbey, than are those Christian heroes, the founders and supporters of the early American church.

VIII. BISHOP'S MEMORIAL HALL.

The tendency to honor the distinguished dead, to mark with monuments their resting places, and to gather relics which may remind us of their noble lives, is natural to superior minds, and serves to give to the living something of the greatness that attaches to the dead themselves. By honoring them, we partake in

the honor which is given them. These memorials are an especial incentive to generous minded youths, who are by the presence of these memorials stirred to emulation of the great dead.

The following extracts from the facile pen of P. V. Hickey, the late accomplished editor of the "Catholic Review," gives us a graphic picture of such a memorial collection at Notre Dame:

"A national Pantheon has been the dream of many visionary Americans. A much more practical, praiseworthy, and Christian idea is that of the university of Notre Dame, Indiana, which has established a truly historic and suggestive monument to our illustrious dead in its 'Memorial Hall of our Bishops.' Not many are aware that there exists at Notre Dame, a unique collection that commends itself to the interest of all who love and venerate the good men who have ruled over American dioceses. While a boy at college, Professor James F. Edwards conceived the happy idea of erecting a national monument to our prelates in the form of a Bishop Memorial Hall. He immediately went to work, and after years of persistent search, he has brought together a large and valuable collection of life-size paintings, crayons, engravings, photographs, rare old daguerrotypes, miniatures on ivory, busts and casts of all the bishops and archbishops who have held dioceses within the present limits of the United States. These have been placed in a large cruciform gallery, one hundred and fifty-five feet in length, one hundred and twenty at the arms, and a uniform width of sixteen feet.

"Besides the portraits, there is also an extensive collection of autograph letters and original documents



STUDY ROOM IN ST. EDWARD'S HALL.



READING ROOM IN ST. EDWARD'S HALL.

written by the prelates; bound books, pamphlets and pastorals published by them; manuscripts relating to their histories, and printed volumes containing their biographies. In large, glass-covered cabinets are displayed wonderful collections of mitres, croziers, episcopal rings, gold chains, pectoral crosses, and other articles used by our bishops, archbishops and cardinals.

"This is the first attempt ever made in any country to illustrate a nation's whole episcopacy by a monument of this description. Many persons gave willingly of their treasures to assist in building this monument to our loved bishops. They deprived themselves of the pleasure of having relics at home in order to secure their greater safety in this collection, and at the same time to increase their value by making them parts of a systematic series. The hundreds of tourists and others who visit Notre Dame yearly have their attention drawn by this Memorial Hall to the great work done by the American hierarchy, and a desire is excited to know more of the life and work of the truly apostolic men who planted and fostered the faith in our midst.

"It is the great desire of the originator of the Bishops' Memorial Hall to make it as complete and as national as possible. Anyone who may have in his possession souvenirs of our deceased prelates in the form of articles illustrating their pontifical dignity, works published by them, and documents or old letters in their handwriting, can render a valuable service to the history of the church by depositing them in the Bishops' Memorial Hall, where they will be religiously guarded for posterity. Attached to the Bishops' Memorial Hall

is a large ecclesiastical museum containing souvenirs of missionary priests, Catholic laymen and articles illustrating the different religious orders."

IX. CATHOLIC ARCHIVES OF AMERICA.

Of even greater importance, from a historical point of view at least, is the collection of precious manuscripts made and yearly added to by Professor Edwards in connection with the Bishops' Memorial Hall.

The hierarchy in general realize the vastness of the collector's labor and its importance to history. Among the documents in this collection may be seen the names of popes, cardinals, archbishops, bishops, priests, generals, lawyers, doctors, nuns and others; documents from the Propaganda, American College at Rome, and from the most eminent of the clergy of the United States, Canada, Mexico, Cuba. Some of the documents date back two or three centuries, but the greater number have reference to the early history of the United States, and the missions in Indiana, Michigan, Illinois, Texas, Kentucky, Oregon, Colorado and other Western States during the past fifty or sixty years.

The collection has as yet not been fully classified and is consequently not accessible for historical studies, except for inquiry in certain specialties. Of the historical value of even what has been already collected we may judge by the following letter addressed to the collector by the late eminent historian, John Gilmary Shea:

"My Dear Professor: Your wonderfully kind loan has arrived safely and is a deluge of historical material, a perfect mine of facts, estimates and judgment. Many of these letters have been in several hands, and how

little they have made of them ! There are some where every line is a volume to one who understands. De Courcy had some of them, Bishop Bailey had them for years, Archbishop Hughes also had them. I recognize by Bishop Bailey's endorsements some of the Bruté papers so long in his hands, and part of which perished by fire.

"You possess in what you have gathered more material for a real history of the church in this country during the present century than was ever dreamt of. Your own zeal and labor as a collector, guided by intelligent love of church and country, has been rewarded by great results. Yet I hope that it is only a beginning. I recognize more thoroughly now what you have done, and properly supported, may still do. You have created a new line, and your zeal has saved much from decay and destruction."

X. THE LEMONNIER LIBRARY.

The old college library, then consisting of about twenty thousand books, was, of course, almost completely destroyed by the fire of 1879. These books had been, to a great extent, works of reference, and many of them in the French and Latin languages. In 1873, Father Lemonnier, then president of the university, conceived the plan of forming a circulating library for the special use of the students, and containing works of more general interest and use in the daily work of the university. This was in reality the foundation of the present great library. In 1874, Professor Edwards, at the request of Father Lemonnier, took charge of this library, and has ever since been its zealous and efficient director. On the death of Father

Lemonnier his name, at the request of the students, was given to the library, and this it has since retained. In its earlier days a specialty was made of the English classics, and before the fire an unusually complete collection of these had been made. By 1879 the library had increased to ten thousand volumes, which, with the old library, were nearly all consumed by the great fire. In some respects, the loss was irreparable; for, besides many rare books, a number of autograph letters and ancient manuscripts were lost. But with the same energy and zeal that made possible the erection of the new Notre Dame over the ashes of the old within three months, the librarian, aided by the faculty and friends of the university, at once set about repairing the loss; and the Lemonnier Library of today stands a splendid evidence of their success.

In 1882, all the books in the old college library that had been saved from the fire were incorporated in the Lemonnier Library; and, a few years later, through the efforts of Father Walsh, a permanent annuity was secured from the board of trustees and placed at the disposal of the librarian for the purchase of books. With the impetus thus given, the library has developed with gratifying rapidity.

The library at present occupies the whole of the third floor of the front projection of the main building. The room is a magnificent gothic apartment, one hundred and thirty by fifty feet, and exceedingly well lighted. The arrangement of the shelving is such that every book is in reach of the visitor without the use of a ladder. The cases are built against the wall, and the upper tiers are made accessible by a gallery around the entire hall. At present the library contains about



LIBRARY (WEST END).

fifty thousand volumes. The Latin classics number over six hundred. The department of philosophy contains the complete works of St. Thomas Aquinas and many of writings of the Fathers of the Church in the original Latin. In this department there are about five thousand volumes. The department of biography contains six hundred volumes; English and American poetry, seven hundred volumes; essays and treatises, including the complete works of St. Augustine, five hundred volumes; historical works, between three thousand and four thousand volumes, embracing all the standard histories and also a number of supplemental works on historical subjects. There are upwards of three thousand bound magazines and one thousand volumes of bound newspapers, with thousands of pamphlets and magazines yet unbound; one thousand volumes on general and American literature; two thousand books of a religious character; large collections of scientific works, English classics, selected modern novels; all the standard cyclopedias and reference books. In the French language are about ten thousand volumes, and large numbers in German, Italian and Spanish. Numerous curiosities interest the visitor and scholar, among them many old books, including a translation of the bible into German, of which there were twenty editions, the one here having been printed seven months before the birth of Martin Luther. In the care and growth of this great library generous praise is due to the librarian, who has well executed the trust confided to him by Father Lemonnier; as well as to Father Walsh and the governing council of the university who have shown their enlightened appreciation of the value of a great library to the university.

XI. LITERARY STUDIES.

We have noted several times in these papers the active interest taken at Notre Dame from the beginning in the study of the English language and literature. The university was fortunate in its early days in having as its professor of English literature the eloquent and erudite Father St. Michael E. E. Shawe, an Alumnus of St. Mary's, Oscott, England. He was of an old English Catholic family, had been a brilliant soldier under Wellington, and then becoming a heroic priest, came to Indiana at the call of the saintly Bishop Bruté, where he built St. Michael's church at Madison, and afterwards engaged in the Indian missions, before he became connected with the University of Notre Dame. Here his memory is preserved with enthusiasm as one who gave to the university its first tendency towards that high literary excellence to which it has attained.

Succeeding Father Shawe came Professor Gardner Jones, a journalist and an orator of much power. In his hands the ponderous lectures of Blair became to his students fascinating as fairy tales to children. His influence upon the students as a patriot was scarcely less than that exerted by him as a master of the English language and literature. The glory of the American Union and the excellence of our free institutions were themes upon which Professor Jones never tired. He was a man after Father Sorin's heart, a fine type of the American literary enthusiast, an inspirer of those who love the English language and literature.

These men were the founders. After them, and perhaps more practical than either, though not more

earnest and devoted, came Father Gillespie, Professor Stace and others, of whom we have already written. Later came Charles Warren Stoddard, the master of pure, unaffected, fascinating English prose. Father Walsh was himself the master of a beautiful and forcible English style. These men, with Father Bigelow, Father Brown, and especially Father O'Connell and Father Hudson, gave to Notre Dame the daily habit of a pure, noble literary style, the perfection of which was seen in each successive number of the "Scholastic" and the "Ave Maria,"

In 1887, the faculty of Notre Dame recognizing the fact that the exclusive study of the ancient languages and of pure science is not in itself sufficient for a liberal education, determined to institute a course which should provide for a more than ordinarily thorough acquaintance with the English language and with English and American literature. The course, like those in science and the classics, extends over a period of four years; and those who have completed the required studies receive the degree of Bachelor of Letters. A high standard is kept up throughout the course in all the English branches; and the degree will be conferred on no one who, besides giving evidence of proficiency in the classics and in science, does not also show his ability to apply the principles of composition, and also give evidence of an acquaintance with the writings of the best authors in English and American literature.

The preparatory studies for this course are the same as those introductory to the classical course, except that Latin or Greek may be replaced by one of the modern languages. From the beginning of the course

special attention is given to essay writing, each essay being read and criticized in its author's presence. Facilities for a training in journalism are afforded in the columns of the "Scholastic," every student being required, after the first year, to contribute to the college paper at least two articles each session. Besides requiring a familiarity with the masterpieces of English and American authors, the students are encouraged to take special courses of reading, having access at all times to the English and American classics in the Lemonnier library. The graduation thesis, finally, must show, besides the graces of style, a scholarly treatment of the theme selected.

The crown to the good work of the University in this regard, and one of the chief of the great services rendered by Father Walsh, was the engagement, in 1888, of the distinguished poet and brilliant writer of prose, Maurice Francis Egan, as professor of English Literature. In connection with this happy selection it was said at the time by the "Baltimore Catholic Mirror."

"The university of Notre Dame is one of the most, if not indeed the most, progressive Catholic educational institution in America. Its growth within the last decade has been marvelous. Not only in respect to the number of scholars upon its rolls is this true, but chiefly in the means adopted to meet the requirements arising from this increase. The high standard of studies in each department of the university has been steadfastly maintained, and the tendency is to raise it still higher by the introduction of the newest features of the best educational systems of the world. Thoroughness in each course is aimed at, and to achieve

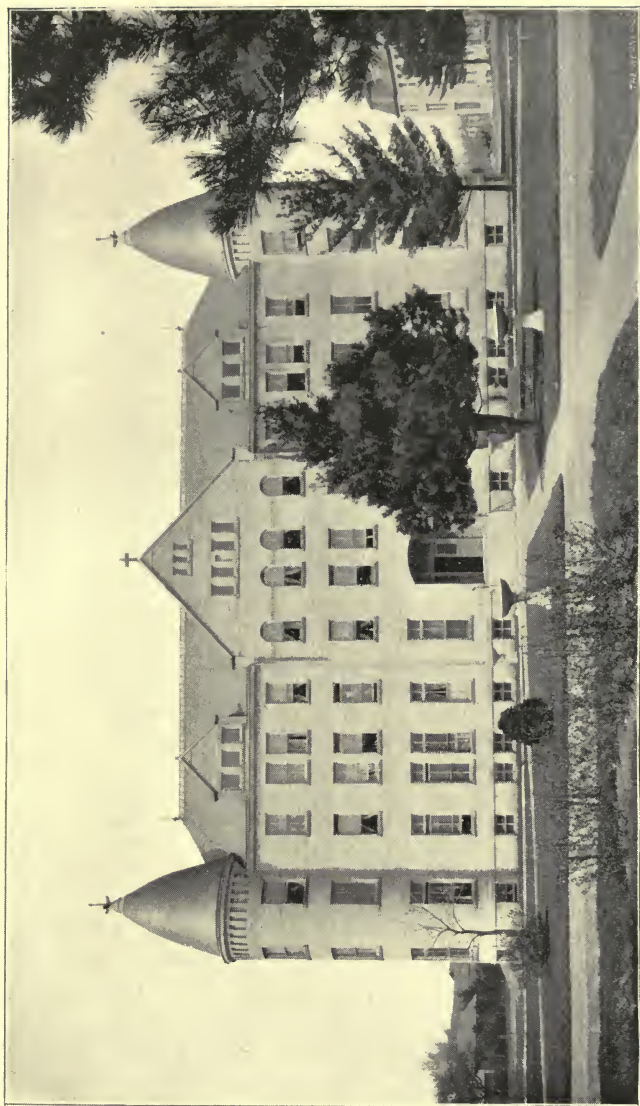
this, approved methods are tried and new names added to its already brilliant galaxy of educators.

"The latest acquisition which the faculty has had is Mr. Maurice Francis Egan of the New York 'Freeman's Journal,' who becomes professor of English literature and belles-lettres—a position which has been specially created for him. Too much cannot be said in praise of the honest effort which this move on the part of the Notre Dame managers indicates, to secure careful teaching in this branch of polite learning. It is needless here to enlarge upon the many qualifications which Mr. Egan brings to the position. To those who are familiar with the best Catholic literature of to day, Mr. Egan's name is a household word. His productions in prose and verse rank with the highest; and some of his poems have elicited the highest encomiums from the best minds of the English-speaking world. In addition to his character as a well-read and accomplished worker in this field, Mr. Egan has acquired a wide reputation in the world of letters for the intelligence, discrimination, and rare analytic power evinced in his critical writings.

"His careful work in this department, which has found its way to the reading public through the leading magazines and in a volume recently issued, has attracted the most favorable attention. Of Mr. Egan's work on the 'Freeman's Journal' it is scarcely necessary to speak. The prestige which James A. McMaster's honest and fearless course won for the paper, and the distinctive character which his strong individuality impressed upon it, have been admirably sustained by Mr. Egan, who was for many years associated with the brave old champion of Catholic

faith and Catholic thought. The university's gain is Catholic journalism's loss. Notre Dame is to be congratulated upon its efforts to provide for the careful teaching of so important a branch as English literature, and is to be especially felicitated upon securing the services of one so admirably equipped for the position upon which Mr. Egan will enter at the beginning of the scholastic year."

The promise indulged in when Professor Egan was appointed has been more than fulfilled. The literary character of Notre Dame has been wonderfully elevated. Some of the brightest young writers in the land have added luster to the student rolls of the university. This is shown not only in the pages of the "Scholastic," which has taken the first place amongst the college journals of America, but also in various journals and magazines in the country to which our students have become contributors. With Professor Egan, the literary course has become a complete success; and not only are the young men who go forth from these halls learned in the arts and sciences, but they are so trained in the easy, graceful and forceful expression of thought that they are able to communicate their learning to others.



SORIN HALL.

X.

FIFTY YEARS A PRIEST.

I. THE SACERDOTAL GOLDEN JUBILEE OF FATHER SORIN.

The year 1888 is memorable in the history of Notre Dame, by reason of the celebration of the fiftieth anniversary of ordination to the holy priesthood of her venerable founder. Father Sorin was born, as we have already noted, on February 6, 1814; his first mass was said on June 9, 1838; his founding of Notre Dame dates from November 26, 1842; he became Provincial of the Congregation of the Holy Cross in America on August 15, 1865; and was elected Superior-General of the Congregation July 22, 1868. Now, after holding his last high office for twenty years, he attained that honor so seldom reached by the hard-working priest, the celebration of the Golden Jubilee of his priesthood.

An added, saddening recollection is preserved of this honor, as it was destined to be the last public manifestation in his veneration during his life. It was fondly hoped that he should live until 1894, when he might unite in the Golden Jubilee of the charter date of the university. Some, however, of the wiser ones were anxious that the Golden Jubilee of the university should be reckoned from the date of its founding, and be there-

fore celebrated in 1892, fearing that the glorious life of the founder might not be prolonged beyond that date. Their presentiments were well founded; he died, as we shall see, in 1893, and this Golden Jubilee of his priesthood was the last for him. Perhaps it was better so. Great as was the founder, the priest was greater; and it was as a priest that he shone for the last time upon the vision of the world where he had served his God and his fellow men so well.

The first celebration was private, in the presence only of his beloved children of the Holy Cross and of the Faculty and students of the university, on the 26th and 27th days of May, 1888. On the evening of the 26th there was an appropriate entertainment in Washington Hall, consisting of music, poems and addresses, prepared expressly for the occasion. At the close of this entertainment, Father Sorin did what was unusual with him—ascended the stage to address the assembled priests, brothers and students, instead of returning his thanks from his place in the audience, as he had been accustomed. His happy response was taken down at the time; and, both on account of its sweet, religious felicity, and also by reason of the pathetic circumstance that it proved to be his last extended public utterance, we give it here entire. The aged patriarch, venerable in aspect as in years, spoke to his children as follows:

“In the light of divine faith a Golden Sacerdotal Jubilee, or the fiftieth anniversary of the ordination of a priest to the sacred office of minister of the Most High, to which nothing on earth can compare in real elevation, is assurdly worthy of due commemoration, not alone on the part of one who was raised to such an unparalleled dignity, but also and likewise among

those of his friends who can properly appreciate the signal blessing commemorated in this telling anniversary. Were it only to remind him of the eighteen thousand holy masses offered for the living and the dead, since the day he was first allowed to stand before the altar of the living God, what an inspiring cause of unbounded joy and gratitude to heaven this fact alone would reveal to faithful souls !

"In the sacred ministry, few, comparatively, are spared full fifty years to discharge the sublime function for which every priest is ordained. Far from being the rule, it is, I may say, a rare exception. Indeed I consider it for myself a most special blessing, for which I feel the more grateful, as it is evidently gratuitous and unmerited.

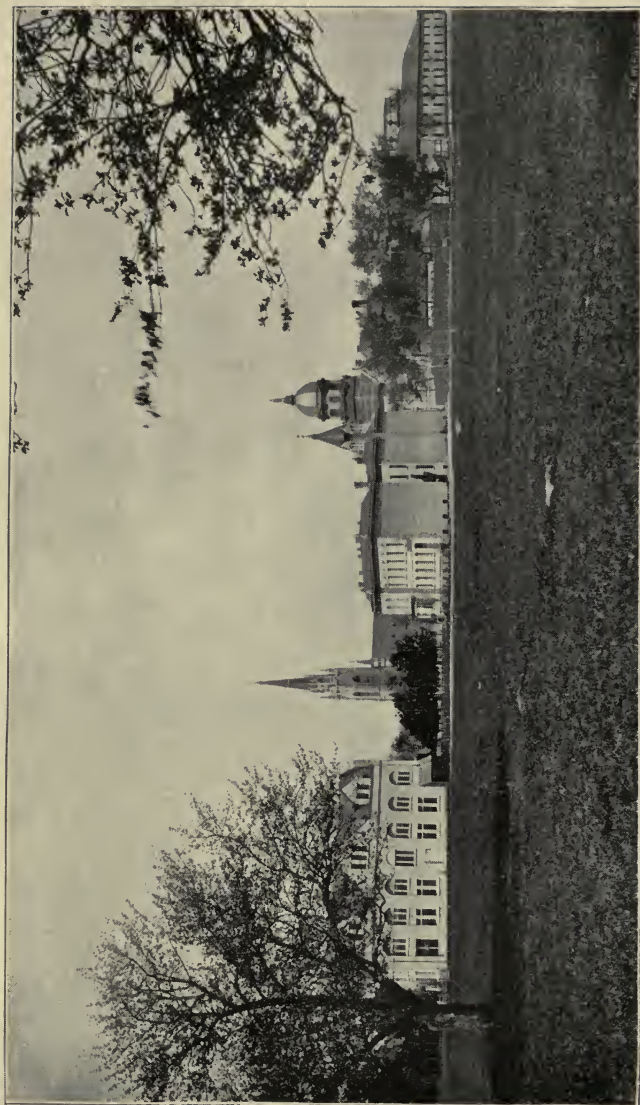
"But my joy is increased beyond expression, when I see how heartily you share in it yourselves. Your filial congratulations never penetrated my inmost soul as they do this evening. Were it any way possible, they would undoubtedly and sensibly increase my esteem and my love for such a noble family, whose every feeling seems so deeply permeated with a perfect appreciation of the heavenly blessing we now contemplate.

"It is true, you are not the first to manifest the delight of your hearts on the occasion of a Sacerdotal Golden Jubilee. This very year, 1888, has witnessed, all over the globe, on the occasion of the great Jubilee of our Holy Father, Leo XIII., a universal acclamation of loving accents, never known or heard of before. But, eclipsing, as it does, all the manifestations of the past, this marvelous event does not, in the least, weaken or impair the merit of your own exhibition of happiness and delight on this commemoration—how-

ever insignificant, comparatively, may be the poor individual just now the object of your attention. You join with me in thanking God for the uncommon and gratuitous gift of fifty years he has mercifully deigned to keep me, unworthy as I am, in his sacred ministry. Indeed I am glad to see my ever increasing debt of gratitude divided among so many generous souls. What a relief to my heart! I was not ordained a priest for my personal benefit alone, but also for the good of many others. I really delight in seeing the same so beautifully acknowledged here by so many intelligent and happy countenances, beaming with the best aspirations for future usefulness.

"But what intensifies still more my gratitude to God for my elevation to the sacred priesthood is the selection by God himself of the rich field where I was to labor; oh, how often it has filled my soul with joy! It is not for me to state here the unspeakable consolations which awaited me in this new world, which I loved so dearly long before I landed upon it's happy shores; and, above all, on this glorious domain of the Queen of Heaven. You have yourselves expressed them in terms, for which I would try to thank you from my heart, were it not for the delicacy one feels naturally when he sees himself the direct object, or target, of undeserved praises. Allow me then to declare here honestly that I claim but a very small fraction of the merits you assign me, but justly return it all to the Blessed Virgin herself, and to the devotedness of my modest and faithful co-laborers in the field already promising such an abundant harvest for the advance of science and the salvation of immortal souls."

In the evening, after supper, a gift of horses and



VIEW FROM BROWNSON HALL, CAMPUS.

carriage was made to Father Sorin in the name of the students, past and present, and of the Faculty of the university. The speech of presentation, a most felicitous one, was made by Professor John G. Ewing. A grand electric illumination of the buildings and grounds followed.

The next day, the 27th of May, was Sunday, and Father Sorin himself celebrated solemn high mass, an eloquent sermon being preached by Very Rev. Father Corby. The day was farther commemorated by the laying of the corner stone of Sorin Hall, since become one of the most interesting and useful of the collegiate edifices. (This fine hall was completed during that season, and was thrown open for use on New Year's day, 1889.) A public banquet at which Father Sorin presided, followed in the senior refectory, at which appropriate responses to toasts were made by Father Zahm (acting president of the university, in the absence of Father Walsh, then in Europe), professor Hoynes and Mr. Brownson, of the class of 1888. In the afternoon the rival boat crews contended for honors upon the beautiful St. Joseph's lake. Afterwards there was a competitive drill between companies A and B, Hoynes' Light Guards, the excellent military organizations formed in the junior and senior departments by Colonel Hoynes. Thus closed the first festival of the Sacerdotal Golden Jubilee of Father Sorin.

II. THE PUBLIC CELEBRATION OF FATHER SORIN'S JUBILEE.

Far surpassing all celebrations hitherto at Notre Dame, was the public celebration of the Golden Jubilee

of Father Sorin's priesthood on August 15, 1888. The weather was perfect; the attendance of cardinal, archbishops, bishops, clergy and other friends of the venerable founder was unprecedented; the religious services were the most august ever witnessed in the Church of the Sacred Heart; and the sermon of Archbishop Ireland was a glorious epitome of Father Sorin's life work, the building of the university and the establishment of the church in this part of the west, with the consequent wide influence for good all over the land.

The most striking souvenir of the day was a photograph of Father Sorin and Cardinal Gibbons with the archbishops and bishops in attendance, taken out in front of the college, the main college building and the Church of the Sacred Heart forming a framework or back ground for the picture. Those appearing in the picture are: Father Sorin; Cardinal Gibbons; Archbishops Ireland, of St. Paul, and Elder, of Cincinnati; Bishops Dwenger, of Fort Wayne; Gilmour, of Cleveland; Watterson, of Columbus; Keane, of Richmond; Spalding, of Peoria; Ryan, of Alton; Ryan, of Buffalo; Burke, of Cheyenne; Richter, of Grand Rapids; Jansen, of Belleville; and Phelan, of Pittsburg.

Speaking of the gifts received by Father Sorin on this solemn Jubilee feast, the Catholic "Telegraph" of Cincinnati beautifully said: "But richest of all the gifts is that which Father Sorin has himself given to religion—his own life. And this gift, like the grain of mustard, has grown, flourished, and sent forth leaf, bud, blossom, and fruit, until Notre Dame today is among the fairest of all the beautiful gardens planted in the wilderness of America. It is to men like Father

Sorin that the United States owes her prosperity—men who have toiled, suffered, sacrificed all for religion and the education of youth; silently but surely they do their work, asking no reward but the salvation of souls, and the approval of their Divine Master. Self is left out entirely, and in its place Jesus, and He crucified, reigns. To plant the cross, to instruct the ignorant, to preach the gospel to the poor, these have been the objects of such men as Father Sorin, in this country; and it is due to them that the forests have been cut down to make place for the grains and fruits; for city, town, and village; for the church and schools; for the arts and manufactures. Everywhere the cross was planted, and from it were reflected rich blessings on those who settled under its shadow, and looked up to it morning, noon and evening. We wish Father Sorin many years of usefulness in the beautiful temple he has built. The priests who have labored with him and the students who have had the benefit of his counsel and example will speak of him in tones of love and veneration to those who shall come after them. Thus the good he has done will live after him, and serve to fructify other wildernesses. May God reward him and all of the pioneers of the west—those who sleep, and those who still work and weep.”

A picturesque description of what was seen at Notre Dame the evening of the 14th and the day of the 15th of August, was written by Miss Mary J. Onahan, of Chicago, and is here given:

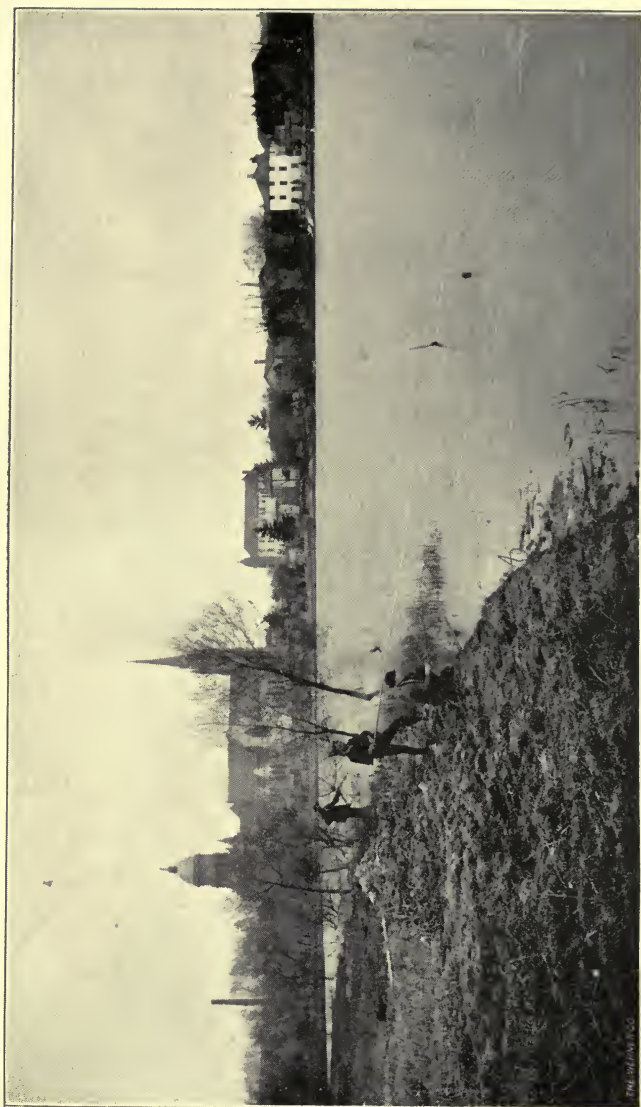
“There have been many red-letter days in the history of Notre Dame, but none more memorable than the Golden Jubilee of the priest who founded and still directs it. A great day, truly! South Bend, as well

as Notre Dame, was in its gala dress; no cottage so small that it might not let fly its flag, and words of welcome in more than one language greeted the guests who came from all parts to congratulate the hero of the day.

"The stately avenue lined with trees that leads to the college had become a sort of Appian way; triumphal arches in the papal and national colors stretched over the roadway; lanterns and streamers swayed in the breeze, while above all shone the gilded dome of the university like a miniature St. Peter's, crowned by the figure of the Madonna, radiant in the sunshine.

"The train bearing Cardinal Gibbons was several hours late, so that he did not arrive until eight o'clock in the evening; but the delay was in one respect an advantage. The night was beautiful, the great electric lights encircling the figure of Our Lady on the dome seemed like a rosary of stars in the sky; the myriad lanterns swinging among the trees, the expectant throng on the porches and the grounds, the sound of distant music, all formed a picture which had about it, to the imaginative, something of the gleen of fairyland. There were false alarms, of course—first it was Archbishop Ireland, of St. Paul—again it was the genial Bishop Gilmour, of Cleveland, who seemed to enjoy the mistake of being taken for the Cardinal, but who was evidently welcome for his own sake, too, judging from the round of applause given him. But at last it was he. The lights came nearer; it was the escort of his Eminence.

"Along the great avenue of trees they came; now they had passed under the last arch, the air was soft with the dear old Irish melodies. First was the band,



VIEW FROM ST. MARY'S LAKE.

then the Ancient Order of Hibernians, then the Polish Lancers, reminding one of the knights of old returning from the Crusades. All this we saw as the procession wound out from the avenue, around the green lawn up to the broad steps of the college. Everybody was watching for the Cardinal. A delicate, gentle-faced prelate came up the steps, of medium height, but seeming smaller, clad all in black, save for the odd, flat little scarlet cap, which we saw as he bowed to the people. It was Cardinal Gibbons. He looked very kind and humble, pleased at the affection shown him, but evidently fatigued from his journey. His face lighted up as he saw the many bishops awaiting him; he embraced Archbishop Ireland warmly and the others who were near him. Then came a Latin address of welcome, read by Father Walsh, the President of the University. The Cardinal listened attentively, and at its conclusion bowed his thanks and disappeared to his room. Everything was over for the night.

"In the morning of the feast day bright and early, Bishop Dwenger began the long ceremony of consecrating the church. From five until eight the consecration went on with closed doors. At nine o'clock the church was opened, and the people thronged to assist at the Mass said by the Very Rev. Father Sorin, to the hearing of which the Holy Father had attached a special indulgence. The venerable priest seemed all unconscious of the signs of festivity and rejoicing. At ten o'clock every one went back for the solemn celebration of the day. The beautiful gothic church was a blaze of color and light, streaming out from the high bronze altar and the rich stained glass of the

windows, from the faces of the angels and the prophets and the saints that thronged the walls. Flowers everywhere, their many hues scarce richer than the tints of Gregori's palette; votive lamps swinging before the Tabernacle, one of solid gold studded with gems, the great gold crown, the gift of the Empress Eugenie, the cross presented by Napoleon III. It was almost too distracting, this church with its twelve altars; architecture vying with sculpture, the painter scarce outdoing the goldsmith. Meanwhile the ceremony was beginning.

"In the sanctuary were the Cardinal, clad in all his princely robes, Archbishops Elder and Ireland, Bishops Gilmour, Keane, Watterson, Spalding, Dwenger, Jansen, Burke, Ryan of Buffalo, Phelan, Richter, and Ryan of Alton. Opposite the Cardinal sat Father Sorin. In the chapel back of the main altar were 600 sisters, on the sides the brothers and guests, and in the body of the church the societies and congregation. Outside the altar rail were ranged the Polish Lancers with drawn swords, as a sort of military guard, their scarlet uniform and nodding shakos giving a dash of color to the whole which enraptures the painter, but passes beyond the penman.

"The music was Haydn's Third Mass, Mr. Rohner at the organ, assisted by the choir from the Jesuit Church of Chicago, and the sweet-voiced soprano, Mrs. Maguire. The Cardinal pontificated, and after the gospel, Archbishop Ireland ascended the pulpit to deliver the sermon.

"At the conclusion of the sermon the Cardinal descended from his throne, and the organ sounded the solemn tones of the *Credo*. At the elevation the

Polish Lancers presented arms. The High Mass over, there was a great banquet which was served without wine. The toasts were: 'Our Holy Father,' responded to by Bishop Dwenger; 'The Hierarchy of the United States,' by Archbishop Elder; and 'The Founder of Notre Dame,' by Bishop Gilmour. In the afternoon the entire University building was solemnly blessed by Bishop Watterson. At five o'clock Bishop Spalding delivered a speech from the porch of the college, in his usual eloquent manner. He spoke of the beauties of Notre Dame; it was a place where poets could dream, where philosophers could hold high discourse. He spoke of its work, which lay not in brick and mortar; in colleges, however stately; in churches, however beautiful; but in the young souls that had been nurtured within its walls. This was the work—the highest work of man—to educate to perfection. To make the perfect man, perfect physically, intellectually and morally, this was the dream of the greatest in the world from the days of Attica, when Christianity was but a promise, to the present, when it had become so great a power for the elevation and enlightenment of man. 'God was beauty as well as truth; man was like him by his intellect as well as by his conscience. Add the influence of Christianity to the old love of knowledge of the Greeks, then we shall have perfect education.' The Bishop was attentively listened to, and often applauded, as the position afforded more freedom than could be taken in a church. The reverend clergy evidently enjoyed his sallies of wit, especially when alluding to the disposition to hero worship among the young, he said that to a boy even a tinsel hero was to be revered; 'put a

bit of purple on a man, he is a hero,' said he, this with a gleam of saturnine humor. The theology and the wit were especially appreciated.

"At the conclusion of Bishop Spalding's remarks, the Cardinal said a few words relative to the subject of the day. His manners were simple and dignified, his voice clear, though not loud. Father Sorin had been compared to Moses, he said; but God had favored him more than the prophet of old, for to Moses it had been given only to look over into the promised land, but the modern Moses had passed within its bounds. The respect and love shown the Cardinal by the people was very touching. The Cardinal then gave the people his blessing, after which was solemn benediction in the church.

"In the evening the college and all the buildings of the University were illuminated by electricity, the Chinese lanterns were lighted in the trees, and a grand display of fireworks took place. With this Father Sorin's jubilee was over."

III. ARCHBISHOP IRELAND'S DISCOURSE AT FATHER SORIN'S GOLDEN JUBILEE.

"And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents; behold, I have gained other five over and above. His Lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things I will place thee over many things; enter thou into the joy of thy Lord." Matt. xxv: 20-21.

The supreme perfection of God, theologians tell us, consist in this, that there is in Him the plenitude of act—*actus purissimus*. He is all that He might be; He owns no latent, undeveloped power; no mere po-



READING ROOM IN BROWNSON HALL.



LECTURE ROOM IN SCIENCE HALL.

tentiality. "Be you perfect, as also your Heavenly Father is perfect." The distance removing from us the infinite is immense, immeasurable, and yet the Master gives us for our feeble efforts the Infinite as the ideal, and bids us see, in the outlines of His being mirrored through our intellect, the tracings we need follow in journeying toward our own finite perfection. The perfect man is he who, in his strugglings towards the good and the noble, brings into act all his powers, whose life is full, who is all that he might have been and does all that he might have done. The good servant of the Gospel is the one who has doubled the talents entrusted to him, whether it was two he had received or five. Perfection is relative; it is limited by each one's resources and opportunities. Each one does what he can, and the Master's welcome awaits him: "Well done, good and faithful servant, enter into the joy of thy Lord." The bad, the useless servant, for whom the Master has but words of severest rebuke, is he who gained nothing, although losing nothing; who, most foolish in his prudence, hid in the earth the talent, lest it be lost. God hates the idle, the unprofitable, the do-nothing man. Material nature reads us a lesson. The tree putting forth abundant leaves in springtime, failing in autumn to redeem its promises, is accursed. The tree whose every branch whitens with blossom and in due season bends beneath the weight of luscious fruit, is fair to earth and heaven, the pride of the field that shelters its roots.

Venerable priest, whom to honor, the princes of your people, your brethren, your spiritual children to the third and fourth generation are assembled, cele-

brating with you a solemn anniversary, be it mine to salute you on this auspicious day, and in words which, we are confident, the Master Himself is sweetly whispering to your soul, say to you: "Well done, good and faithful servant." Your days have been full. No talent was left by you unused. The autumn is come for you, and the rich fruits of your life perfume the land.

You will permit that I draw from your priesthood thoughts for my discourse. I do not mean to flatter or to praise you. This were unworthy of your life, and of my ministry. I mean with you to give glory to whom glory belongs, to thank with you the Lord God for all that in His goodness He has wrought through you. I mean, for the honor of the Catholic Church in America, to tell of a grand priestly life which has been wholly given in love to her, and which I fain would have reproduced for her greater exaltation, and for the salvation of souls in ten thousand sanctuaries of the country. Your priesthood brings before us a long and important period in the history of the Church in America, and, to my mind, yours is the typical priesthood, which responds to her needs, and ensures her victory.

Five talents were given to you; what use have you made of them?

Your allotment of graces was such as is awarded only to the children of predilection. Fifty years ago in fair France! How vividly present is now to your memory the great day! All its holy inspirations crowd upon your soul. Again you rejoice in all its unspeakable happiness. It was the day of your ordination. God had spoken to your youthful heart, and



STATUE OF THE SACRED HEART.

its every fibre had been responsive. You knelt before a bishop of the Church, whose hand was uplifted over you. You were made a priest forever, according to the order of Melchisedech. O, the grandeur, the divinity of the priesthood! The immensity of its powers for good! Bow your heads before it, statesmen, warriors, kings. At their best, your dignities, your gifts are human, born of this world, confined in their reach to this world. The priesthood is the immediate creation of the breathings of the incarnate God; the priesthood is divine in its origin, in its power, in its term. The priest is another Christ. I say to you, priests of God: *dii estis*—"ye are as gods." Your mission is Christ's own—"As the Father sent me, so also I send you." Omnipotence alone was capable of begetting the priesthood. "All power is given to me in heaven and on earth. Going, therefore, teach ye all nations."

What graces for the sanctification of self and others! Each day there is the right to call down upon the altar the Lamb immaculate and offer Him in sacrifice. The priest bears the keys of the kingdom of Heaven. He is the guardian of sacramental springs, from which in ceaseless flow issue the waters of life.

What forces for the doing of good! Divine truth sparkles upon the lips of the priest. The mantle of divine authority waves from his shoulders. His hands distil grace and blessings. The priesthood it is that shattered the false gods of imperial Rome, and made the pagan world Christian. To tell the deeds of the priesthood I should narrate the story of Christian civilization, of Christian charity, of Christian holiness. The priesthood is the church in action.

She works through it primarily and chiefly. Other forces in her service receive from the priesthood their inspiration and their direction. The greatest feats of the church, accomplished through her greatest soldiers, a Benedict, a Patrick, a Boniface in older times, a Xavier, a De Sales, a Vincent, in modern ages, were simply the works she stands ready to perform through every priest who lives up to the full stature of his priesthood, circumstances permitting the same feats.

The duration of your priesthood was a signal favor. Fifty years in the priesthood amid all its graces, in the possession of all its powers! The pure spirits surrounding the throne of the Infinite envy you. To few of those called to the priesthood is length of years granted as to you. Veteran of many battle-fields, your companions in arms have nearly all, if not all, one by one, fallen out of the ranks, and laid down their arms. You remain, vigorous and undaunted, the hand still clasping the strong sword, to tell of victories won, and by the undimmed brightness of your shield to light on to the fresh triumphs the new battalions that have come to occupy the field.

Will I tell of another favor? I know you have often returned thanks for it. I speak of the noble field which a gracious Providence had marked out for your labors.

Fifty years ago the Republic of the West was but emerging from her age of infancy, though her features plainly bore the lineaments of greatness and majesty. The vast regions encircling the Lakes and lying westward toward the Mississippi, gloried in their primeval forests and wild, uncultured plains.

Traders, hunters, venturesome pioneers, in small knots, hundreds of miles apart, divided the boundless territory with the aboriginal Indian. Cleveland, Detroit, Chicago, giant cities of to-day, were villages, mere outposts of civilization. The Church was at work. Bruté, Badin, Mazzuchelli, were sowing the seed in the Master's vineyard amid privations and long journeyings. To others at a later day, they felt, was it reserved to put the sickle into the rich harvest. Theirs was the beginning ; but even then, it was clear to see, a grand future was in store. With soil most fertile under foot, a benign sky above, the air made genial and health-giving by the breezes of truest liberty, hither, surely, would come the hungering millions from transatlantic shores, who, joining hands with the sturdy and pushing American colonists of earlier emigration, would build up in the new world a nation unparalleled in the story of ancient ages.

Providence was preparing to the church a glorious opportunity for work. I am not quite sure that we always value as we should this opportunity. The newness of their conditions of life, the energy needed to subdue nature, their freedom from beaten paths and narrow groovings, impart to our populations freshness, vigor, buoyancy, predisposing them to hearken to the message of truth, and to be, when made her disciples, the most daring and loyal soldiers of the Church. In America the Church is free as the bird is free in the air to spread out its pinions and fly whithersoever it wills ; free to put forth all her powers and tempt the realization of her most ambitious projects for the welfare, natural and supernatural, of men. She fears neither the sword of an

avowed foe, nor the gilded throne to which a seeming protector would seek to fasten her for her more facile enslavement. Bound to no enervating conservatism, no old-time traditions repressing her movements, she can encounter with the liberty of action which ensures success, the multitudinous problems, social and philosophic, which have sprung up from the complications of modern times. Westward, it has been said, the star of empire moves. Westward, methinks, moves, too, the apocalyptic candlestick. The future arena for the Church's grandest battles and most glorious triumphs, verily, I believe in my heart, is America. Let her soldiers but do their duty and all will be well.

Towards America the young levite of fifty years ago, soon after his ordination, turned longing eyes. He came to us from France. I thank thee, fair France! We owe to thee our political freedom. Lafayette and Rochambeau were partners with Washington in liberating us from the yoke of foreign oppression. We owe to thee most saintly and bravest missionaries, heralds of the faith to our forefathers, when few others dared to penetrate the wilderness, founders and fathers of the Church in America. I need not go back to the heroic wanderings among Indian tribes of a Jogues, an Allouez, a Marquette. I have but to recall names, which in tender love and gratitude living generations yet murmur,—Cheverus, Flaget, Dubois, Bruté, Loras, Cretin,—names made to be immortal in the annals of America. France is the mother of missionaries. Asia and Africa, and Oceanica, no less than our own continent, have been watered by the sweat of their brow and their labors



HOLY CROSS SEMINARY.



ST. JOSEPH'S NOVITIATE.

for God's glory are in His eyes a perpetual prayer that France be saved and be forever Catholic among Catholic nations.

In August, 1841, Father Sorin, accompanied by six brothers of the order of the Holy Cross, of which he himself had become a member shortly after his ordination, departed for the New World. The year following he was on the banks of the St. Joseph river, famed in annals of early missionary labors in America. Here he resolved to remain and to spend himself in the Master's services.

The work at Notre Dame was begun. A limitless expanse of wilderness, a log hut, built by unskilled Indians, through the gaping crevices of which the wintry snows swept inward, rising in unwelcome heaps on the humble cots of the occupants, a young priest with a few brothers, literally without staff, scrip, or money—this was Notre Dame in 1842. There was, however, in that young priest a grand soul, and above him there was a propitious God.

It is the year of grace, 1888. What has been done by this priest? Has he doubled his talents? How changed are all things! God, surely, has wrought in wondrous ways for America and for the Church in America. We have this morning many reasons for thankfulness. How lofty the station to which the Republic has grown, the envied of the nations of the earth! It is of her, that in the earlier years of this century, a French publicist, learned and religious, but unwilling to put faith in liberty-loving and liberty-giving institutions, had written in derisive incredulity: "She is yet in her swathing clothes! Let her grow; let her live a hundred years, and men will see."

Thank God, she has lived a hundred years, and men see and men believe in the Republic, and the Church in America! Never was there in history like growth and like prosperity. She has lately held her Third Plenary Council, in which a larger number of bishops sat than in any assembly of Christendom, save that of the Vatican, since the days of Trent, and her laws and her workings are by the Chieftain of the universal Church, proposed to the hierarchies of other nations to be copied by them as worthiest models. The Church kept pace with the Republic.

It is much that in a generation of men, witnessing this wondrous growth, and putting forth such extraordinary energies toward developing the interests under their control, an individual may be marked out by the public voice for signal honors because of work done and merit acquired. This is what happens to Father Sorin.

The festivities of this morning are singular in their representative character and their impressive grandeur. A prince of the Church, the incumbent of America's primatial see, is enthroned in the sanctuary, and around him are grouped archbishops and bishops and priests, from all parts of the United States and of Canada. Here, too, are laymen, distinguished in all the walks of life, non-Catholics as eager as Catholics to give evidence of extreme veneration. From distant lands come messages as warm and as sincere as devoted hearts can make them. The Eternal City is not silent. Congratulatory letters have come from the Cardinal Prefect of the Propaganda; and he who rules the universal Church, the vicegerent of the Master Himself, pours, for this

occasion, upon Notre Dame, special and unusual blessings. These facts have a significance, and it is this : That Father Sorin has fulfilled the mission confided to him by Providence, and that he stands before us to-day, the great priest, who in his day pleased God, and was found just, full and complete in his works.

Fifty years of stainless, irreproachable life in the priesthood ! Faithful for fifty years to all the duties the priesthood imposes, all the sacrifices it demands, all the virtues that are its proper environments. There is in this, surely, a reason for our admiration and our veneration. What is there more beautiful, more heaven-like than a true priestly life ! It is the beautiful ideal of the moral order, in which, far more than in all else besides, lies man's grandeur and nobleness, and through which man approaches the divine life, as made manifest in the incarnation. We rejoice, Father Sorin, in your holy and edifying life. The American priesthood is honored by it ; the Church is honored by it. Your life has been for those many years a grand example to thousands, who in the sweet odor of your virtues have themselves been led forward to lives of piety and holiness.

Fifty years of ceaseless, brave work in God's kingdom—for God, and, through love of Him, for men. You never tired, though the burden was heavy. You never faltered though trials crowded upon you and the shadow of defeat often darkened the sky above you. We might in some measure tell what you have accomplished. What you have endured to bring your labors to completion we could not tell. God knows all and He will repay.

We need but look around us—*si monumentum vis, circumspice*. In 1842 we had the log hut and the wilderness. In 1888 there are the stately buildings of Notre Dame and St. Mary's, admired for their proportions and shapeliness, and, far more, for the wondrous works done within their halls, and loved by tens of thousands throughout the country for the sweet influences that have gone forth from them. The one priest and the few brothers are multiplied more than a hundred-fold. There is a whole legion of laborers gathered together by the patient hand and inspired by the generous spirit of the venerable founder. Instead of the rude chapel, the first dedicated on these grounds to the service of religion, there is the imposing basilica which was this very morning solemnly consecrated—Father Sorin's fitting offering to the Master, for the fiftieth anniversary of his' priesthood, as a token that his whole life was for God, and that the sole ambition of his years was to rear up in the land monuments to God's glory.

Under your guidance, Father Sorin, the Congregation of the Holy Cross, which was, indeed, in the beginning of your ministry the little mustard seed, has grown and spread out far and wide its branches. Its members are in several states of the Union working zealously for the education of youth and the ministry of souls. The members of the Congregation in the United States one and all, extol you as their father and leader, and gratefully lay at your feet their trophies. You have been for them their inspiration and their counsel. They are truly your children, having caught up from you your own zeal, your own energy, your own determination to keep abreast of the times

and not permit the works of the Church to fall behind the advance of material and secular interests in this vigorous and aggressive age. The members of the Congregation outside of the United States, in Canada and in Europe, recognized the value of your personal leadership, and claimed a part in the wisdom and love which had heretofore been given undivided to your brethren in the States. You were made the chieftain of the entire family. For the first time in the history of the Church in America, a religious order founded in Europe finds its chief executive in America, and in this capacity you sat with the hierarchy of the Church in the Third Plenary Council of Baltimore. American Catholics do not forget that when chosen by your brethren to be their Superior-General, you accepted the high office on the condition that you should remain in America, and from America rule the Congregation in other countries.

The sisters of the Holy Cross take rank among the most devoted, the most earnest, the most distinguished among the daughters of the Church in America. I am sure they will approve me, when out of their parterres I weave a chaplet of flowers to be wound around Father Sorin's brow. He brought to America the early members, conscious as he at once was of the great work to be done in this country by religious orders of women; from the day when he led the pioneer sisters into their modest cottage at Bertrand to the present day of wondrous prosperity for St. Mary's and its numerous offshoots, he has been the friend, the guide, the counselor, of the community. Their rules and constitutions are the fruit of his wise thought and careful observation of the needs of this country.

From him comes to them their special fitness for work in America; and to this fitness must they in great part attribute their marked success in their schools and their institutions of charity. It is for us all a cause of deep regret that she was not spared to celebrate this Golden Jubilee who for many years presided with rare intelligence and ability over the destinies of St. Mary's, ever ready to lend willing co-operation to Father Sorin's plans for the raising up of her community to the high standard of excellence now belonging to it. I speak of the venerated Mother Angela, one of the worthiest daughters of the Church in this nineteenth century.

The prime purpose to which Father Sorin directed those who placed themselves under his guidance was the education of youth. He understood the power belonging to the intellect, and he resolved he would do his utmost to wield that power for the triumph of virtue and religion. Notre Dame and St. Mary's are the monuments of his zeal. These monuments will endure and will make his memory immortal. What numbers of Christian men and women have gone forth from the halls of those schools! How far reaching their influences! and for generations to come this work will continue. The apostleship of the Church in these present times I consider to be principally in the hands of Christian teachers. The attacks against religion come from superficial knowledge, in the name, however, of knowledge. We must show that the attacks are without foundation, that science leads to and confirms faith. Knowledge is the idol of the world; let us prove that the home, the origin and the term of knowledge, is the sanctuary of faith, and that the unknown God which fashion worships is faith.



A FAVORITE SHRINE.
CALVARY.



CROSS MARKING LOCATION OF FIRST
CHAPEL ERECTED BY FATHER
BADIN, 1830.

Our teachers must understand the age, its tendencies, good and bad, its truths and its errors, and form their pupils for their battlings with it. This is the merit of the schools of Father Sorin. Read their programmes; they are complete. Converse with the teachers; they are masters of their subjects. Visit the halls; the best and newest appliances are there; the evidences of the attainments of the teachers and pupils abound. You realize that Notre Dame and St. Mary's are not schools of past ages, but, beyond a doubt, schools for the present time; schools for America; schools that reflect signal honor upon the Church in America, and are destined to perform a great work for religion. The progressive spirit is all-embracing. The moral movements of the day find a quick echo in Notre Dame. I will instance one which I especially value—the Catholic Total Abstinence movement. Notre Dame is loyally committed to it. It was the first Catholic college to form among its pupils a Total Abstinence society.

The success that has attended Father Sorin's labors reads to us an important lesson. It did not come to him unsought, or by accident. It is no mere luck that built up his order and his schools. The two factors of success in Christian work existed in large degrees, the human and the divine. The human element was hard work and enterprise. Where material interests are concerned we rely on work and enterprise. Where spiritual interests are in play, we are tempted to forego them, to make room, as it were, for divine help. This, certainly, is not according to God's designs. He has endowed us with natural faculties and energies which He desires us to use. Neglect of

them is a sin against the Author of nature; and the Author of grace will not by miracles make up for our neglect. The gospel of human effort in the work of God needs to be preached to the world to-day. Were it understood and carried out, we should soon tell of marvelous victories. Father Sorin planned and worked, and worked hard. He was watchful and enterprising in seeking out opportunities for doing good and for promoting the interests under his charge. He deserves success and he has received it. Nor, while I rejoice in his success, would I less cordially congratulate him upon his labors, if success had not followed them. I despise the many who worship success and who are ever ready to censure failure. Failure, when not the result of culpable imprudence, obtains my sympathy, and the effort that preceded it, my approval. The safe conservatism which never moves lest it fail, I abhor; it is the dry-rot in the Church and my heart goes out to the man who never tolerated it in his calculations. Safe conservatism would have left the Apostles in Palestine.

Do all you can, and then your prayer for divine blessing will be heard. The divine is needed; and the priest or the Christian who will succeed, must love God and seek His aid. I will mention but one fact—a striking one in Father Sorin's life, with regard to its supernatural element. It is his tender devotion to the Mother of God. He loved her with child-like simplicity and ardor; all his projects were brought by him to her altar to be blessed by her, before he sought to put them into execution. His efforts were unceasing to obtain that others love her, and commend themselves to her intercession. Need

we wonder at the success of his labors with this powerful protectress praying for him! How much he has done to extend through the country this sweet devotion to Mary, I need not lose time in telling. Mary's journal, "The Ave Maria," weekly goes from Notre Dame to scores of thousands of Christian homes in America, and hundreds of practices of piety are made common, that otherwise would not be known, and ten thousand acts of love are uttered, that Heaven otherwise would not have heard. Of course, in the hurry of our American life, in the manifold labors which we are called to undertake in the service of souls, the danger is lurking nigh that the interior life be forgotten and we become as sounding brass. A most effective remedy is devotion to Mary, with all its supernal fragrance, and all its sweet inspirations to piety and holiness.

I will be permitted, before I conclude, to note in Father Sorin's life a characteristic, that proves his high-mindedness and contributed in no small degree to his success. It is his sincere and thorough Americanism. From the moment he landed on our shores he ceased to be a foreigner. At once he was an American, heart and soul, as one to the manor born. The Republic of the United States never protected a more loyal and more devoted citizen. He understood and appreciated our liberal institutions; there was in his heart no lingering fondness for old régimes, or worn-out legitimism. For him the government chosen by the people, as Leo XIII repeatedly teaches, was the legitimate government; and to his mind the people had well chosen, when they resolved to govern themselves. He understood and appreciated the

qualities of mind and heart of the American people, and becoming one of them, spoke to them and labored for them from their plane of thought and fashion, and he was understood and appreciated by them. No one has the right to live as a citizen of America and remain in his soul a foreigner; and especially should no one remain un-American in America who represents the Church, for he may give to believe that the Church is un-American. We have often lost ground because we were Irish, or German, or French, rather than American. May there be among us no danger of the kind in the future!

Father Sorin, I thank you for your American patriotism, your love of American institutions.

And here I will recall one act of your life for which American Catholics must needs be grateful to you; it was the act of the priest as well as of the American. Civil war was upon the land; defenders of the Union were hurrying from the North and West to the battlefield, and among them in goodly proportion brave Catholics. I will not discuss the cause. But it is a lamentable fact that few priests were sent to the front to minister to the soldiers. The fact must be ever regretted. Father Sorin's community was weak in number; the absence of one stopped important work at home. He sent forward seven to serve as chaplains, two of whom, Fathers Corby and Cooney, are with us this morning to tell of the need there was of priests among our soldiers, and of the great things done for religion by themselves and their fellow-chaplains. Father Sorin appealed to the sisters of the Holy Cross; and they, brave as they were tender of heart, rushed southward to care for the wounded

and sooth the pillow of the dying. Few things were done in the past half century to break down more effectually anti-Catholic prejudice than the sending of our generous sisters to the battle-field and the military hospitals. The soldiers venerated the sisters, and never since have they ceased repeating their praise. There were other priests and other sisters in the war ; those of the Holy Cross made up the greater part of the roster ; none excelled them in daring feat and religious fervor ; no other order, no diocese, made, for the purpose, sacrifices as did that of the Holy Cross. Father Sorin, you saved the honor of the Church. I speak from a special knowledge of the facts, and I speak from my heart ; and could the country's martyrs speak from the silent earth at Gettysburg and a hundred other gory fields, their voices would re-echo with our own in your praise on this glorious anniversary.

I have done. I know I am giving you pain while I am telling of your deeds. Yours was ever to work ; never to appear in person before the public. Your humility was not the least noticeable of your virtues. You will pardon my intrusion upon it. The Church in America in justice to herself must speak of you to-day. For the sake of others, who have to learn from you, I must for once put you before the public gaze, that they may see and strive to be as you. We do not try to give you reward or compensation. You do not wish it from us. We could not give it to you. There is One, whom you loved, for whom you labored. Into His hands we remit you.

Sweet Master, crown this anniversary by Thine own blessing. Leave to us for our edification for many

years our patriarch ; and when time is over for him, say to him : " Well done, good and faithful servant ; enter into the joy of thy Lord."

Brethren, permit a glance into the future. Fifty years hence—what will the Church in America be? With the forces to-day at work the opportunities spreading out before her,—what ought she not be? Upon whom does it devolve to decide her destinies? Upon our own selves, upon the bishops, the priests, the lay Catholics of America. God works if we work with Him. What a responsibility ! But what encouragement in the grandeur of our mission and the nearness of triumph. Let us live and work as Father Sorin has lived and worked, and all will be well.

IV. CLOSING YEARS OF THE FOUNDER OF NOTRE DAME.

After the celebration of his golden jubilee, Father Sorin continued quietly to attend to his great cares as General of the order. In May, 1891, he went again to Europe, accompanied by Father Zahm. This proved to be his last journey over the wide Atlantic whose waves had borne him for so many times upon their bosom. He had visited on those occasions chiefly Paris and Rome, in the work for the community. But he had also visited Belgium and other places where business called, going even more than once a year when occasion called. On his later journeys he had been accompanied, as on his last, by Father Zahm, for whom he had a particular affection. The most notable of these journeys was that made by him to the Holy Land, where he reverently followed the steps of Our Lord in His passion. He had also visited Lourdes



VIEW FROM ST. JOSEPH LAKE.



VIEW FROM ST. JOSEPH LAKE.

and other shrines of Our Lady, towards whom his devotion was so tender.

In 1892, he took a short trip to the Atlantic seacoast, his health having failed sensibly. He was however, able to return in time to preside at the General Chapter of the Congregation of the Holy Cross which opened at Notre Dame on August 15, 1892. Fatigue from attendance at the meetings of the Chapter again brought him down, and he was seriously unwell for some days, after which he rallied and enjoyed comparatively good health.

On the 27th of November, 1892, there was another jubilee celebration at Notre Dame, at which Father Sorin was able to be present. It was the fiftieth anniversary of the founding of Notre Dame, fifty years from the day when Father Sorin and his Brothers first looked upon snow-covered St. Mary's Lake, November 26th, 1842. An eloquent and feeling address was made to the venerable founder on the part of the students by Mr. M. A. Quinlan, after which Father Sorin's long-time friend, Mr. William J. Onahan, of Chicago, offered his felicitations on the memorable day.

Father Sorin, though feeble, was able to reply in a most interesting manner, recalling vividly the first days and the marvelous growth of Notre Dame; and closed, as ever was his wont, by returning all the honor to God, to His most holy Mother and to his co-laborers. It was indeed an affecting occasion. We are sorry that the most feeling and pathetic address has not been preserved.

Solemn High Mass was celebrated by the Most Rev. Archbishop Riordan, of San Francisco, a former and well beloved student of Notre Dame. The sermon on the occasion was delivered by that eloquent

priest, the Rev. Timothy O'Sullivan, of Cummings, Illinois, a former student and professor at Notre Dame. No one knows better the history of the early days of Notre Dame than Father Sullivan, and his discourse on this occasion was not only an eloquent sermon, but a mine of historical value, and also a brilliant defense of a true Christian education, as illustrated in the history of the University and its founder.

On February 6, 1893, Father Sorin entered upon his eightieth year, but without having fully regained his health. On the 6th day of June he was able to receive the Apostolic delegate, Archbishop Satolli, who on that day honored Notre Dame with his presence, on his way from the Columbian Fair, at Chicago.

It was indeed a touching sight to witness the meeting of these two men, each eminent, each crowned with well-won honors, each of originally keen mind; but one old in years and feeble in health, the other in the full rich bloom of his manly vigor. One standing high in the immediate favor of a power older and mightier than any dynasty; the other working in a land remote from the common Master—has been the spirit and guiding genius in the founding of an institution which is an honor to himself and to the age in which he lives.

But the shades of evening were gathering fast about the venerable patriarch, darker, alas, for his beloved Notre Dame than even for him. For two or three years the health of Father Thomas E. Walsh, the brilliant and successful president of the University, had been giving alarm to the friends of the institution. A visit to France seemed to restore him to his old-time vigor for a time; but it was but for a time. In the spring of 1893 he took a trip to Texas, partly on business for

the order, of which he was also Assistant General, and partly for his health. He returned no better; and those who saw Father Walsh at the commencement in June knew that the days of the beloved president were numbered. Patient as a sage and pleasant as a child, he himself remarked quietly to his friends that it was his last Commencement. After the close of the session he went to Wisconsin for change, and possible relief. Both came to him; but they were brought by the blessed Angel of Death.

Father Walsh died on July 17th. On the 26th of the same month died Father Alexis Granger, the life-long companion of Father Sorin, vice-president of the University at its founding, when Father Sorin was first president, and for all his life here the saintly prefect of religion, the guide of souls to thousands.

The shades were indeed darkening about the Founder of Notre Dame. The brilliant young president, in whom so many hopes were centered; the aged saint, his life-long companion, passed away together, in the good providence of God.

Of Father Granger's death, Miss Eliza Starr wrote most beautifully.

A hidden life, whose virtues shed
Immortal perfumes round the dead,
Was his, whose wise and gentle sway
Has passed from Notre Dame to-day.

Like Rome's Alexis holds he fast
Within his hand the blameless past:
And those who knew him and the shrine
That crowns the noble Aventine,

Will often say: "With us has dwelt
One whose exalted worth we felt,
But never measured; as of old
Alessio's life in death was told."

Quietly, submissive to Almighty God, as had been his habit all his life, Father Sorin bore the great losses to Notre Dame suffered in the deaths of Father Granger and Father Walsh. Father Granger's death was to be expected. But the saintly founder was likewise resigned to Heaven's will in taking also the noble young life of Father Walsh. He might well, indeed, feel that even the young priest had filled out a glorious life. Though but forty years of age at his death, Father Walsh in his thirteen years' presidency, had made Notre Dame a grand institution of learning; and Father Sorin doubtless believed that though young in years Father Walsh had rounded out a great full life's work in that brief period.

Father Sorin grew feeble as the weeks went on, until the last day of that October in which St. Edward's feast had been so often celebrated in his honor, when he gently passed to that blessed world for which his whole life had been a preparation, and where so many of his children had passed before him. It was a blessed death.

The funeral of Father Sorin was conducted with all the solemnity and reverence due to him. Notre Dame spared nothing that love could suggest to do honor to her founder. Mass was celebrated by Bishop Rade-macher, of Fort Wayne, and the funeral sermon was preached by the Most Rev. Archbishop Elder, of Cincinnati. The interest manifested in his death, as might well be expected, was widespread. Telegrams and letters of condolence came to Father Provincial Corby, and other members of the Congregation, from France and Rome; while kindly notices from the Catholic and secular press were numberless.



ST. JOSEPH'S LAKE.



BOAT HOUSE.

We give one of these taken from the Chicago "Herald":

"A wonderful and romantic career was that of Father Sorin, founder of Notre Dame University, who died Tuesday last, almost under the shadow of the University, and on the scene of noble and successful endeavor for humanity. He was nearly eighty years of age. In 1841, when only twenty-seven years old, he came from France to this country, filled with a young man's uncalculating zeal, and established a mission among the Indians of Indiana. . . . Having been admonished to establish schools wherever opportunity offered, he set out upon his mission and arrived in November, 1842, on the borders of the sheet of water known as St. Mary's Lake, near the site of the present city of South Bend.

The spot at which he halted was absolute waste, the only building in sight being a small log hut. His earthly belonging at the time consisted of only five dollars in money; but his trust in the beneficence of God was unbounded, and he had absolute confidence in his own energy and resolution. He took possession of the hut, setting apart one-half of it to be used as a chapel, and reserving the other part as a dwelling place for himself and his companions. On these meagre foundations he began to build a college, and two years later he secured a charter for a University from the State of Indiana. From that moment the University of Notre Dame grew and flourished under his intelligent guidance and watchful care until it became what it is to-day, the largest and most important Roman Catholic educational institution in the United States.

Thus more than fifty years of his life were devoted by Father Sorin to the upbuilding of this institution. Its success is due to his faith, labor, enthusiasm and perseverance. The thousands of men whom it has sent into the world equipped for the battle of life drew their inspiration from him and from the influences with which he surrounded them. He saw his work and knew that it was good. His great undertaking having been successfully accomplished, death came to him like a welcome, refreshing sleep. He needs no tablet of marble to commemorate his virtues and achievements. The University of Notre Dame is his monument, and, while its influence survives, his name will not be forgotten among men."

Father Sorin's body is at rest between those of Father Granger and Father Walsh, in the little community cemetery. A simple iron cross, with his name and date of death, marks his grave.

V.

IN MEMORY

OF

THE VERY REV. EDWARD SORIN.

MAURICE FRANCIS EGAN.

Let others praise in him the saint—
The champion of our Christ and God;
Let others all his virtues paint
Above the head, beneath the sod.

For me, I love the poet best,
Idealist! Idealist!
Who sees beyond the clouds at rest
The clearer space with sunrise kist.

Swift as the eagle cuts the air,
 His glance went to the heart of things;
 Idealist ! and he found there
 What the true poet sees and sings.

Idealist ! And yet our earth
 He often touched, to bound again
 Still higher, where high deeds have birth
 And God talks with the souls of men.

Like Michael moulding Peter's dome,
 A gem against the mighty blue
 Of the great roof, he built God's home—
 Did he build better than he knew?

He knew God willed; he knew God's love;
 He knew his strength from day to night;
 He saw the golden hope above,
 And he would build where there was light.

In all the clouds, he knew the grace
 Of Christ incarnate—through *Her* word;
 In grief and gloom he saw the place
 Where *She* the angel's message heard.

A poet's eye foresaw the work;
 A statesman's eye o'erlooked the plan;
 A soldier's eye saw dangers lurk.
 O poet, soldier, priest and man !

Ideas live when all earth fails—
 Beyond to-day, beyond to-day !
 This poet saw beyond the veils,
 And cleared the path and led the way.

Not only with the pen and scroll
 Are poems made; the poet's life
 Is lived within the poet's soul;
 With all sweet hope alight and rife.

It shines on every heart that gains
 A glimpse of faith beneath the dome
 This poet built amid the plains,
 Reflecting here the light of Rome.

It lives in knowledge, firm and true,
That turns to awe the bigot's sneer;
Did he build better than he knew?
Who knows? And dare we name him seer?

He was a dreamer of fair dreams;
A doer of great deeds was he,
And hence Our Lady, golden, gleams
Above the oak and maple tree.

And hence She speaks to all the land
That Christ took flesh—this flesh of ours—
And ever stretches forth Her hand
Against the doubt of evil powers.

Poet, whose work can never die
Because his Faith was never dim.
His songs he sings near the Most High—
The songs of poets—seraphim.

His song on earth still lives for us
A chant of the Most Holy One;
"Be men, know, love," it singeth thus;
"Mind, climb to God!" its burdens run.

Saint, hero, founder, leader, priest,
And pioneer, let others praise,
But I, who come among the least,
Must bring a simple wreath of bays.

For I do best the poet love
In him we know, Idealist;
Compound of eagle and of dove,
Whose eyes saw light beyond the mist.

October 31, 1894.

XI.

PRESENT AND FUTURE.

I. THE SEVENTH PRESIDENCY.

On the death of Father Sorin, the Very Rev. William Corby continued as Provincial of the congregation of the Holy Cross in the United States, a position which he still holds to the great joy of all his children in this year of the Golden Jubilee. The poor Detroit boy, struggling for an education, the young priest himself zealous for the education of youth, the brave chaplain of the armies of the Potomac, the veteran priest of the Holy Cross, who with Father Louis L'Etourneau, Father Timothy Maher, Brother Francis Xavier and Brother Augustus, connects the present generation with those heroic men who founded this university in the wilderness; may he long live to guide, by word, and still move by his upright life, his brethren of the Holy Cross.

In accordance with the expressed wish of Father Walsh, the Rev. Father Andrew Morrissey was named to succeed him in the presidency of the university. No appointment could have been a greater pleasure to the inmates and friends of Notre Dame. Father Morrissey has been at Notre Dame since the twelfth year of his age, and is thoroughly imbued with the spirit of its

venerable founder, no less than with that of Father Walsh, his enlightened and most able predecessor; and he brought to the discharge of the duties of his high office the resources of a rarely gifted mind, combined with an intense devotedness and zeal in the cause of education. For a number of years during the presidency of Father Walsh, Father Morrissey was director of studies in the university; and so became thoroughly familiar with the spirit and needs of the institution. To his natural endowments and excellent training as a scholar and teacher, Father Morrissey adds what are so essential to the president of a university, those social and sympathetic qualities, and that urbane presence, which draw to him the love and good will of all persons with whom he comes in contact. His powers as an orator have long distinguished him in the pulpit and on the platform. Father Walsh indeed completed his own noble presidency by naming so fit a successor.

Father Morrissey is the seventh president of Notre Dame. This list of noble educators is as follows:

PRESIDENTS OF NOTRE DAME.

FATHER EDWARD SORIN, Founder, from 1842 to 1865.

FATHER PATRICK DILLON, from 1865 to 1866.

FATHER WILLIAM CORBY, from 1866 to 1872.

FATHER AUGUSTUS LEMONNIER, from 1872 to 1874.

FATHER PATRICK J. COLOVIN, from 1874 to 1877

FATHER WILLIAM CORBY, again, from 1877 to 1881.

FATHER THOMAS E. WALSH, from 1881 to 1893.

FATHER ANDREW MORRISSEY, from 1893 to —.

During the same time, the Vice-Presidents and Directors of Study have been as follows:

FATHER ALEXIS GRANGER, from 1844 to 1851.

FATHER FRANCIS COINTET, from 1851 to 1852.



REV. ANDREW MORRISSEY, C. S. C.
SEVENTH PRESIDENT.

FATHER RICHARD SHORTIS, from 1852 to 1856.
FATHER NEAL H. GILLESPIE, from 1856 to 1858.
FATHER PATRICK DILLON, from 1858 to 1859.
FATHER JAMES M. DILLON, from 1859 to 1860.
FATHER NEAL H. GILLESPIE, again, from 1860 to 1863.
FATHER PATRICK DILLON, again, from 1863 to 1865.
FATHER WILLIAM CORBY, from 1865 to 1866.
FATHER AUGUSTUS LEMONNIER, from 1866 to 1872.
FATHER MICHAEL B. BROWN, from 1872 to 1874.
FATHERS J. M. TOOHEY and P. J. COLOVIN, from 1874 to 1875.
FATHER JOHN A. O'CONNELL, from 1875 to 1876.
FATHER JOHN A. ZAHM, from 1876 to 1877.
FATHER THOMAS E. WALSH, from 1877 to 1881.
FATHERS CHAS. KELLY and J. M. TOOHEY, from 1881 to 1882.
FATHER J. M. TOOHEY, again, from 1882 to 1885.
FATHER JOHN A. ZAHM, again, from 1885 to 1886.
FATHER ANDREW MORRISSEY, from 1886 to 1887.
FATHER JOHN A. ZAHM, again, from 1887 to 1891.
FATHER ANDREW MORRISSEY, again, from 1891 to 1893.
FATHER JAMES FRENCH, from 1893 to —.

Many times has Notre Dame been called upon to mourn for the loss of her gifted priests and brothers ; in 1854, when Father Cointet and nearly twenty other members of the order died ; in 1868, when Father Patrick and Father James M. Dillon died ; in 1874, when Father Lemonnier and Father Gillespie died ; and finally, in 1893, when Father Walsh, Father Granger and the venerable founder himself, Father Sorin, died. Thanks, however to the gracious protection of Heaven, the Congregation and the University, so well planned, so wisely guarded and guided, continued to flourish as before. The works of man perish ; those of God endure. So is it with Notre Dame in this Jubilee year under the guardian care of Father Corby, Provincial of the Holy Cross, and Father Morrissey, president of the University ; and so

will it ever be so long as the spirit of the holy founder continues to guide the counsels of Notre Dame.

Under Father Morrissey's administration the completion of the work laid out by his predecessors goes on. Washington Hall has been beautifully frescoed, according to the original design. Measures have been taken to revise and still further improve the course of studies. The corps of teachers is kept up to the high standard that prevailed during Father Walsh's administration. The friends of Notre Dame, everywhere, are gratified to find that the noble work here inaugurated shows no sign of weakening ; but, on the contrary, in everything are shown signs of advancement towards the highest goal of excellence. The determination was never stronger to keep our Lady's College in the place to which she has attained, in the van of the higher educational institutions of the land.

In the autumn of 1894 the Very Rev. Gilbert Francais, chosen Superior-General of the Congregation of the Holy Cross to succeed Father Sorin, came to visit this most noted establishment under his charge ; and here he has been pleased to reside with us even to this jubilee time, to the great satisfaction of all the children of the Holy Cross and of the students of this university. The Very Reverend Father Superior-General was for a long time before his elevation to his present dignity Superior of the College at Neuilly, near Paris, and under his care that institution has become one of the most noted seats of learning in France. It is a happiness beyond expression to all at Notre Dame that so learned and accomplished an educator has been placed at the head of the congregation where he will be able

to do so much to still further advance the good of this our beloved Alma Mater.

In the summer of 1894 Notre Dame was honored by the presence of the First American Eucharistic Congress within our halls. This great sacerdotal confraternity numbering so many devoted members of the bishops and priests of Europe and America, is undoubtedly destined to do much good in increasing devotion to the Blessed Sacrament. The first congress as held here was most successful and satisfactory to the numerous clergy present; and Notre Dame was greatly honored and edified by its presence. To be selected as the place where so great a work as that of the Eucharistic Congress was inaugurated is indeed a mark of God's blessing. Not since the assembling of the Third Plenary Council at Baltimore has there anywhere assembled so numerous and distinguished a body of Catholic priests and prelates.

II. NOTRE DAME AT THE COLUMBIAN EXPOSITION.

It is needless to say that, notwithstanding the year 1893 was a year of sorrow with us, yet Notre Dame could not fail to take the keenest interest in an exhibition so dear to the Catholic heart as the four hundredth anniversary of the discovery of our country by the great Catholic navigator. The fine Columbian paintings on the walls of the main entrance to the university, which have been already described, sufficiently attest this interest.

The Notre Dame exhibit at the Fair was enclosed in four departments centrally located in the Manufactures and Liberal Arts building. The first booth was twenty feet square and contained Gregori's life-size,

full length portrait of the founder of the university, together with specimens of the work of the pupils of Gregori and of Prof. Ackerman. Here also were shown a map of the grounds and buildings of the university, made by the pupils of Professor McCue's surveying classes; several specimens of mechanical engineering work in wood and iron; blue tints from the Institute of Technology; one hundred and twenty views of Notre Dame taken by Father Kirsch's class in photography; a complete set, twenty-five volumes, of the "Scholastic," illustrating the literary work of the students; copies of various books written and published at Notre Dame; objects of historical interest; photographs and paintings, including an excellent portrait of the lamented Father Walsh.

In the second booth, also twenty feet square, was a small but rich selection from the precious historical treasury of Bishops' Memorial Hall. Among there treasures were many rare old Bibles published in the German language long before the birth of Luther

In the third booth were several autograph letters and other precious manuscripts from the Catholic American Archives collected by Professor Edwards.

In the fourth booth were numerous precious articles, mementos of early bishops and other distinguished historical characters, and various other articles of interest, shown in glass cases, including precious books, intended to represent the libraries and museums at Notre Dame.

III. THE CHURCH OF THE SACRED HEART.

A history almost as full as that of the university itself might be written of the various churches erected



CHURCH OF THE SACRED HEART.

at Notre Dame, culminating in the present beautiful edifice. As we have seen, Father Sorin found here the small "upper room" of the little log house built on the banks of St. Mary's Lake by the poor Indians for the use of their revered Black Robe, the proto-priest, Father Stephen T. Badin, in 1830. In 1843, Father Sorin erected that other log structure, a little higher up from the lake, in whose upper chamber the inmates and the Catholics of the mission long continued to worship. The precious relic, alas, perished by fire in 1852. Before this, in 1848, the first brick church was erected, east of the lake, and just in the rear of the present church, or rather upon ground now occupied by the rear of the present church. This church of 1848 was at first a little oblong building. In time additions were made to it, including wooden towers, in which was placed the exquisite chime of bells that still make music for Notre Dame. When the first great organ was obtained, an extension was made to the rear of the old church to receive it. The church so completed served until the erection of the present edifice.

The foundations of the Church of the Sacred Heart were begun by Father Sorin on the 8th day of December, 1868, the very day on which the Vatican Council was opened by Pius IX. It was also the twenty-fourth anniversary of the blessing of the well beloved "Chapel of the Novitiate," erected upon the "Island" in 1844, and so long the center of the religious devotion of the poor little community. It was on the same day, December 8, 1844, that the Arch Confraternity was solemnly established in the same chapel, the most blessed society ever established at Notre Dame.

Slowly, from 1868 until Father Sorin's Jubilee, in 1888, the Church of the Sacred Heart went on to completion, year by year, until its solemn consecration, when it appeared to the world as perhaps the most beautiful church in America. We need not here again describe it. That has been already done in these pages, in the article, by Professor Stace, and in others.

We must, however, make room here for a touching contrast made by Father Sorin between the former times and the present, written by him at a time when he was considering the question as to when the new church should be dedicated:

"What a consolation will it not be to see the dedication of a temple in honor of our Blessed Mother on a spot where we well remember having seen with our own eyes the wigwams and the fires of the Pottawatomies!

"Truly a change has taken place; we confess it the more readily, as we claim no praise but return all glory to God, to whose hand this transformation is due. Neither should we be surprised if we only reflected on the saintly memories whose extraordinary virtues embalmed the very air of Notre Dame when the congregation of the Holy Cross took possession of her lovely domain. Here is a little galaxy of names not often met with in any place not celebrated: The venerable proto-priest of America, Father Badin, the saintly De Seille, the heroic Benjamin Petit, succeeded one another *here*. *Here* they were visited from Bardstown and Vincennes by the immortal bishops Flaget and Bruté; *here* they prayed together, as they now continue to do in heaven, for blessings on a spot they so dearly loved. Scarcely, then, we say, is it a wonder

to find it blessed. Saintly souls, men of God, have passed and lived here, and the precious remains of two of them speak yet in our midst the eloquent language of the purest zeal and most unbounded charity that ever prompted and adorned the heart of the Apostles of Christ."

The rear end of the old church, that part formerly containing the first great organ, was suffered to stand for several years, and was enclosed and used by Father Zahm as the first science hall, characteristic of the reverend scientist himself, who has shown us how closely related are science and religion, both the work of God himself.

In time, however, the whole of the blessed old church, the scene of so many sacred rites of religion, so many pious recollections, so many prayers for better life, was all taken down, to make larger room for the new church. It was with some sadness that the older inmates of Notre Dame saw this ancient landmark, this place of sacred memories, removed. To them, at least, the old had something which the new could not supply. Memory of the rugged past was to them even more sweet than the joy of the splendid present.

IV. THE OLD CHURCH.

But . . . the chief of the fathers and the ancients, who
had seen the former temple . . . wept with a loud voice.
—*Esdra*s, iii, 12.

Stick by stick, and brick by brick,
With rope and saw, with hammer and pick,
They have taken the old church down.

Ah, rude was the work, though gently done,
And sad was the triumph the workman won,
When the dear old walls were down!

And many a string of the soul and the heart
In sorrow and pain was forced apart,
When the loved and old came down.

No more the altar, chaste and bright,
Shall lift to heaven its blessed light:
Altar and lights are down.

The tabernacle, home of love,
Sweet seraph rest of the heavenly Dove—
Alas, that, too, is down!

No more the eye is fastened there,
The spirit rapt in silent prayer—
Alas, alas, 'tis down!

Around the walls no more shall we
The sad procession sorrowing see;
The stations all are down.

The CHRIST no more upon the cross,
Winning us from our fearful loss,
Shall hang in suffering down.

HER speechless grief no more alarms,
Dead to all but the dead in her arms,
As she looks in agony down.

Where Spalding, Purcell, Smarius preached,
Whence grace so oft our poor hearts reached,
The pulpit too is down.



A FAVORITE WALK.



THE STILE.

The rich-toned organ now no more
Shall swell and echo, o'er and o'er:
The golden pipes are down.

Soft purple light, in wave on wave,
No more, through transept and through nave,
Shall come in glory down.

The godlike EYE that gazed on high,
As if our inmost soul 'twould spy,
Shall look no longer down.

And many an eye of blessed priest,
Like that kind eye, its look has ceased,
And the voice no more comes down.

Gone, too, the font, and the stool, and the rail,
Where bishop and priest to the sinner pale
Brought heaven lovingly down.

Aye, gone are our hearts with the blissful days
When we knelt in those aisles for prayer and praise:
Gone with their memory down!

The temple rising, stately, grand,
Will shine, more glorious o'er the land
Than that which now is down.

But we, remembering, still shall thirst
For the beauty and glory of the first,
The church they have taken down.

V. PILGRIMAGES.

That there should be sacred shrines at Notre Dame might be expected. No churches or chapels in America, and few in any part of the world are more blessed with special blessings. All the indulgences of the portiuncula of St. Francis are attached to the church of the Sacred Heart; and there on the 2d of August each year pious people come in great numbers. To the same church, on the 15th of August comes a yearly

pilgrimage from St. Augustine's parish in Kalamazoo, and from other towns in Michigan. On rosary Sunday in October a pious throng come reverently from St. Joseph's parish in Mishawaka, and from the churches of South Bend and elsewhere. The blessings of Marquette, of Allouez, of Badin, of De Seille, of Petit, and, may we not now say, of Sorin, are upon the land. IT IS HOLY GROUND.

IV. THE GOLDEN JUBILEE OF NOTRE DAME.

While it would have seemed fitting that the Golden Jubilee of Notre Dame should have been celebrated in 1892, fifty years from the date of her founding, yet our readers will perhaps now see why this was not done. Sorrow was brooding over Alma Mater, and she could not then, nor even in the succeeding years, until now, lay aside the habiliments of mourning. But she has remembered that although Father Sorin, as well as Father Granger and Father Walsh, would have been delighted to be with us, yet that they would be grieved if we were to remain in sorrow. Their wish is that we should go forward and rejoice in the work which they and their co-laborers have accomplished, and which they charge us to maintain and extend as they would have done if they had remained with us. We go forward in joy, then, and in thanksgiving to celebrate the Golden Jubilee of Notre Dame: trusting that those who come after us, in 1942, will find that we, too, have done our work well; that we have not buried the five talents given us, but have carried on with still increasing success the work of Christian education begun a hundred years before by FATHER SORIN and his brethren of THE HOLY CROSS.



CARROLL HALL, FOOT BALL TEAM.



'Varsity Base Ball, Team.

378.73 U-N914 N914 c.1

Univer # A brief history
of the University of Notr

OISE



3 0005 02005467 5

378.73

U-N914

N914

Copy 1

Notre Dame, Ind. University.
A brief history of the Uni-
versity of Notre Dame du Lac,
Indiana from 1842 to 1892

378.73

U-N914

N914

Copy 1

Notre Dame, Ind. University.

A brief history of the University of
Notre Dame du Lac, Indiana from 1842
to 1892

